"WE, THE PEOPLE OF GOD"

First Presbyterian Church

High Point, North Carolina

1959 ~ 1984

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"WE, THE PEOPLE OF GOD"

Historical Update 1959-1984
The First Presbyterian Church
High Point, North Carolina

1959 ~ 1984

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Dedication

To all of those who have loved this church and given of themselves and their assets for its growth and service.

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PREFACE

"To understand a man, first you must know what he remembers," the ancient Chinese wisely said.

The same could be said for a church; especially a church like First Presbyterian, with such a rich heritage. After all, it is people who gather regularly for worship and to share their lives together; it is people who erect buildings; it is people who give of themselves and their means to bring Christ's love to a hurting world. Thus, if you would understand the nature of this church, first you must seek to discover what its people remember.

That is what this volume is all about: remembering those who have lived, and labored, and loved among us. It is remembering great men of God who have called us to become more than we were; it is remembering ministries we have shared with each other and the great city which surrounds us; it is remembering children who have grown up among us and taken their places of leadership in our church and city; it is remembering events and trends which have helped to shape our lives. Most of all, it is remembering the love of God which draws us all together.

Paying tribute to special people is always a fulfilling experience, for it helps us connect with the greatness we have seen demonstrated. It is a little like standing upon the shoulders of giants who have gone before us so we may get a clearer view of what we are and at least a glimpse of what we are becoming. It has a way of inspiring us to pick up the torch from fallen hands and to give whatever it takes to carry it on.

The interest and endeavors of many persons have contributed to the compilation of this history. Yet honoring special people is a hazardous pursuit, for there is a very deep sense in which each person who has lived and labored among us is special in his or her own way. Many books could not contain all their stories, so we must select the few which most adequately reflect the larger story of our life together. The complex task of selecting compels us to paint large strokes with a broad brush. Overlooking anyone has not been our intention; yet we fear that in our humanness we have done just that. If someone you love has been accidentally omitted, please forgive us.

Also, to make the book easier to read, we have chosen to avoid long lists of names in telling our story. However, you will find many useful lists in the appendix section in the back. We hope that will make your reading more enjoyable, yet give you easy access to all important information.

We think The First Presbyterian Church of High Point, North Carolina, is a great church and has some of the finest leaders and people to be found anywhere. After reading our brief telling of the story of

the last twenty-five years, we are confident you will agree. We hope you will enjoy it, find it inspiring, and share it with others as enthusiastically as we have worked in putting it together.

We acknowledge with sincere gratitude the untiring efforts of the following contributors: William R. Atkins, Carl A. Bailey, Frances Barbee (Mrs. Ernest S.), Barry L. Baxendale, Donna Baxendale (Mrs. Barry L.), Doris Blue (Mrs. D. Tom), Katy Bobb (Mrs. Paul D.), Paul D. Bobb, Sammie Braxton (Mrs. Steven L.), Steven L. Braxton, Carol Cox (Mrs. Ralph J.), Esther Culp (Mrs. Robert G., Jr.), Margaret Dalton (Mrs. R. Frank), P. Hunter Dalton, Jr., Anne Douglass (Mrs. Donald P.), Donald P. Douglass, Mary Louise Edwards (Mrs. J. Roger), Arthur J. Glover, Sarah Glover (Mrs. Arthur J.), Helen Herndon (Mrs. John W.), Margaret Koonts (Mrs. Henry V.), Nancy Laney (Mrs. R. Bruce), Martha Millard (Mrs. John M.), Dean Miller (Mrs. Felix F., Sr.), Earnest H. McCall, Sarah McCall (Mrs. Earnest H.), Virginia McKinney (Mrs. William S.), Emma Nabors (Mrs. Tyree H.), Vann A. Nealeans, Bess Oglesby (Mrs. E. J.), Dot Rountree (Mrs. C. J., Jr.), Anne Tillson (Mrs. David K.), Anne Twigg (Mrs. Stanley G.), Lucie Wall (Mrs. Frank W.), Bernice White, Florence Womack (Mrs. John A.), John A. Womack, John A. Womack, Jr., Patsy Womack (Mrs. John A., Jr.).

Our special thanks go to our ever-helpful "fountain of knowledge" Administrative Assistant Rosemary Bosch (Mrs. Richard H.). No request for information was ever too small or too large for her immediate and thorough attention.

We also appreciate the advice and council of Dr. R. Scott Woodmansee, Senior Minister, and Dr. Carl A. Rush, Associate Minister.

In addition to the above, we are indebted to Thomas K. Watson for compiling our data and coordinating our efforts to bring you this volume.

INTRODUCTION

Maintaining balance in the midst of radical change was perhaps the greatest challenge of First Presbyterian Church during the first quarter of its second century. Once again, the church and its leadership proved equal to the challenge.

It was not simply the tremendous number of changes, nor even the magnitude of those changes, but the pace at which they came avalanching down upon our world that kept us shifting about to keep up.

Technological Revolution

Virtually everything about our daily lives was touched by the emergence of the "electronic age."

- Television broadcasting, an infant in the fifties, came of age during the sixties. It invaded our homes, changed our culture, heightened our awareness of local and world conditions and events, and focused on issues with a new clarity.
- Space-age discoveries radically altered the ways we live, do business, and even play.
- Computers reshaped our workplaces, our schools, and began to impact upon our homes.
- Medical advances extended our life expectancies and heightened the quality of our lives.

Thrust into what Professor Marshall McLuhan called "the global village," the typical High Pointer suddenly became a "citizen of the world." Issues, people, and problems which had been a world away suddenly were in our living rooms, our Sunday School classes, and our Session meetings.

Social and Political Upheaval

But it was more than our new ability to see and hear all that was happening which jarred our senses; it was what we were seeing and hearing. Many were convinced our world had gone mad.

- Racial unrest brought on constant demonstrations and massive riots throughout the country.
- Political assassinations and attempts began to rock our nation for the first time in modern history.
- Student riots and demonstrations, the emergence of the drug culture, and a whole new role for music made us uneasy about what was happening with our young.
- Major political scandals raised serious new doubts about how reliable our most trusted institutions were.

- Our nation found itself bogged down in an unpopular conflict halfway around the world; a war which threatened our very way of life at home.
- Terrorism broke out all over the world, and our own nation was "held hostage" for more than a year by a fanatical dictator and a small group of students in Iran.
- Worldwide hunger became an ever-present reality.

Many of these upheavals created major tremors in our own city. "What is the Christian response?" and "What can we do to help?" became constant questions for our church and its leaders.

Our Church Responds

Difficult though it was at times, our church approached the challenges of change with an amazing agility and openmindedness. Under the steady hands of courageous and capable leaders, we constantly sought for and found a healthy balance in all major areas.

- Our people arose to meet social and racial conflict with concerned involvement, yet social action was always balanced with the spiritual life of the church.
- We faced up to major political, religious and social issues which threatened to wreck our unity, but with a love and mutual respect which kept our sense of fellowship alive and growing.
- Financially, we weathered economic storms and took on vigorous building campaigns, yet constantly kept increasing our benevolent giving and outreach around the world.
- Our people took strong measures to stay up with the times (e.g., we added women to the Session and Diaconate) and to adapt to new ideas, while maintaining the best traditions of our Presbyterian heritage.

Just as our founding fathers and mothers met the challenges of their day with courage, hope, and faith, we can look back and be proud of the ways we met our challenges. Certainly our challenges were different. We had no World Wars or Great Depressions to contend with. Yet, sometimes, maintaining and growing in times of relative ease can be harder than coping with cataclysmic struggles. We both maintained and grew.

Always, coping with sweeping and accelerating changes calls for a courageous optimism and adaptability, blended with a firm commitment to practicality and a deep conviction of traditional values.

History In Motion

That is what this book is all about: maintaining balance, growing, and retaining our vitality through a time of dramatic change. We shall

look at some of the ways we have maintained, grown, and adapted; and at what all this has done to us as a community of faith and works. Along the way we shall look at some (though not all) of the many people who have made it all possible.

SECTION I: A COVENANT COMMUNITY will focus on ways we have built upon our rich heritage and traditions.

SECTION II: MINISTRY IN A CHANGING WORLD examines some of the changes we have brought about, and some which have been thrust upon us.

THE APPENDIX seeks to document major events and trends of our history and to express our gratitude to the people who have made it all possible.

Histories can be pretty dull reading; but not this one. It is about us, about our lives together, about our struggles, our joys, our hopes — mostly about our love for each other, for our God, and for the people of our world.

In a way it is merely reminiscing over the days we have spent together. It is history in motion — our story of our motion, together.

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A Covenant Community

SECTION I:

A Covenant Community

Whatever else a great church is, it is first and foremost a covenant community. We at First Presbyterian Church in High Point are grateful for all our covenants and are deeply committed to uphold our portions of them.

First, we have a covenant with God.

"We do not witness to ourselves, even as the People of God," Dr. Scott Woodmansee[1] wrote. "Rather, we continually point beyond ourselves to our Lord as the sole basis of our faith, hope and trust. . . . The church, then, as the people of the New Covenant, is created and recreated by the life, death, resurrection, and continuing Lordship of Jesus Christ."[2]

We are grateful to be called "the People of God" and strive diligently to live up to all that title requires.

Second, we have a covenant with the people of our heritage. Many of the benefits we enjoy today came to us through the toils, tears and sacrifices of those who went before us in our local church and in the church universal.

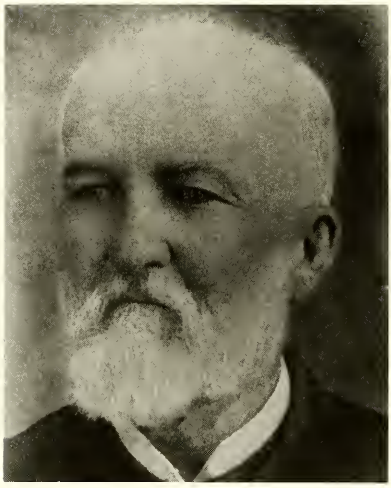
We receive their gifts with thankfulness and proudly seek to carry forward the work they have begun.

Third, we have a covenant with our present. Our commitment to each other, to our city, to our great nation, and to the peoples of our world runs deep.

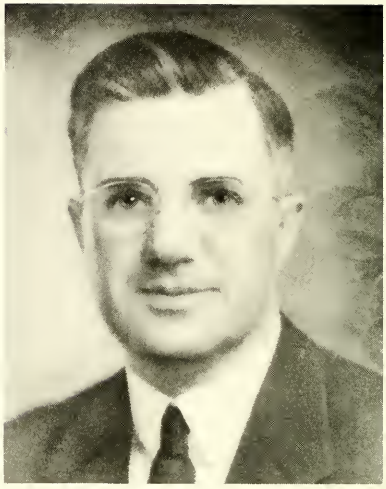
Finally, we have a covenant with our future. We honor the challenge to lay a solid foundation for our children, and for their children, and for all future generations which will follow.

This first section points up just how seriously we take those covenants, and describes some of the many ways we have sought to fulfill them during the last twenty-five years.

1. Woodmansee, Dr. Richard Scott, D.Min., Senior Minister, 1983-, see Appendix 3: Church Personnel.
2. See Appendix 17: Our Anniversary Celebrations.



Rev. P. Hunter Dalton
1859-1866
1874-1889



Rev. Orin C. Williamson
1936-1944

Dr. Paul Tudor Jones
1945-1951

Dr. Roy Edward Watts
1951-1967

CHAPTER ONE

Building Upon Our Heritage

We paused briefly to celebrate our rich heritage of a century of faith and works, and to pay homage to all who gave so freely of their time, energies and resources to help make First Presbyterian a great church.[1]

Dr. Roy E. Watts[2] gave a rousing challenge to the congregation, in the printed program for the church's centennial celebration. Here are some excerpts from that challenge:

The Second Century

"Long ago the risen Lord said to the members of the church at Philadelphia, 'Behold, I have set before thee an open door.' The door to which He was alluding was the door of opportunity to make Christ known. It was this same offer and challenge that was accorded the founders of this church a century ago. They heard His still small voice and entered the door which the Master had opened. The result of their obedience has been the ministries which Christ has effected through this church for one hundred years and the magnificent edifice which adorns our church grounds today and which by its presence proclaims the unsearchable riches of Christ.

"As we enter a second century in the history of our church, let us be assured that Christ is saying to us as surely as He did to our forefathers, 'Behold, I have set before thee an open door.' That is, there are glorious opportunities that He is making available to us. If we do not take advantage of them we shall betray the convictions of those who have gone before us in the work of this church and above everything else, be unfaithful to Christ. . . .

"We cannot determine how this church will end the second century, but each of us can help to determine how it will begin. Let us not only give thanks with our lips for the sacrifices of those who have gone before us and for the wonderful ministry which God has wrought through this church, but let us also express our gratitude by rededicating our hearts and resolving that with His help we shall earnestly endeavor to live as becometh a Christian and serve Him and His church as the door of opportunity opens itself to us."[3]

With that challenge echoing in our ears, we were soon on our way to build upon the foundation our forefathers had laid. The growing congregation of 1216, in a building nearly twenty-five years old, needed more space.

Dr. Roy E. Watts counseled the Session that the Sunday School was a vital element in the church's future, and plans were laid to begin work on major renovations to our educational building.

A New Church is Born

However, it was soon decided those building plans would have to be put on hold to make way for an exciting new development, the colonization of a new church.

Willard H. Kimrey, Chairman of Church Extension, reported to the Session on April 5, 1961, that a large group of our members had expressed their desire to form a new Presbyterian church in the Northwest part of High Point. The elders assured them that our church would cooperate fully and enthusiastically support the fledgling work, and that the requests of any members who desired to become members of the new church would be granted.

Plans were launched immediately, and a request was sent to Orange Presbytery to proceed immediately with the colonization of the new church.

Three weeks later, on April 23, Mr. Charles W. Perry, Moderator of Orange Presbytery, announced the commission from the Presbytery[4] to organize the new church on May 7, 1961. It was to become Forest Hills Presbyterian Church.

Carl A. Bailey presented a motion to the session on May 3, 1961, that 118 members of our church be dismissed to Forest Hills, and it was passed.

As scheduled, the inaugural service of Forest Hills was held, and one of our city's most promising churches was begun. By the end of 1984, the church had grown to 429 members under the excellent leadership of Reverend Charles R. Carter and a strong Session.

Building Plans Executed

Plans to expand our own building were continued, but final plans were delayed until 1966. In August of that year, Phase I of the building program was complete, at a cost of $149,369 ($113,864 for building costs, and $16,495 for furnishings).

The manse on Woodland Drive was sold for $22,100, and the funds were directed into scholarships for our young people.

Dr. Roy Edward Watts Retires

On November 27, 1966, Dr. Roy E. Watts, after much prayerful consideration, announced his plans to retire in March, 1967. The resignation was received by the Session, and reluctantly accepted after much discussion.

Dr. Watts had served our church as Senior Minister since 1951, and had led our people through unprecedented growth and ministry. He was ably assisted by Rev. Clifford D. Caldwell, Associate Minister. Many of our newer members, children and young adults had never known another pastor. The loss to the congregation was enormous.

A special ceremony, presided over by Mr. Charles W. Perry, was held on March 19, 1967, to honor Dr. Watts and his wife, Margaret, and a plaque was awarded them for fifteen years of faithful service. A commemorative scroll, bearing the signatures of all the Session members, was also given.

On December 4, 1983, a congregational meeting was held to elect Dr. Watts Pastor Emeritus of this church. He was unanimously elected, and given a certificate of appreciation for his years of faithful service. His acceptance sermon was a deeply moving experience for all present.

Dr. W. Kirk Allen, Jr. Comes As Minister

On May 7, 1967, the pulpit committee recommended to a meeting of the congregation that we call Dr. W. Kirk Allen, Jr.[5] as our new minister. He was unanimously approved by the church. He was accepted by Orange Presbytery on June 22, 1967, and was received by the Session on August 20, 1967.

An incisive and enthusiastic man, Dr. Allen served our church faithfully as Senior Minister until his retirement in 1983.

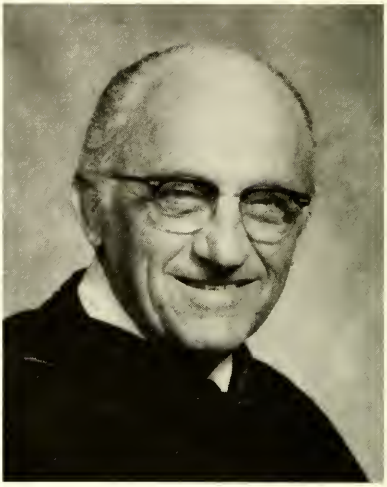
New Organ Installed

One of the highlights of our history was the purchase and installation in 1974, of a new Schantz organ for the sanctuary. This magnificent instrument was a gift to the church by Della Campbell (Mrs. William R.)[6] as a memorial to her late husband. After forty-six years of faithful service, the Aeolian-Skinner pipe organ which had been given by Alice English Snow,[7] in memory of her late husband, Ernest Ansel Snow, was retired.

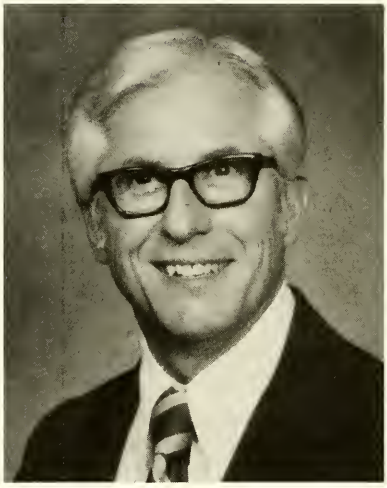
Dr. Richard Scott Woodmansee Named Senior Minister

Upon the retirement of Dr. Allen, the church voted unanimously to call Dr. Richard Scott Woodmansee[8] as our Senior Minister. June 19, 1983, was his first day of ministry to the church.

Rev. Clifford D. Caldwell
1960-1969



Dr. W. Kirk Allen, Jr.
1967-1983



Rev. Kay M. Misenheimer
1972-1978

Dr. Daniell C. Hamby
1977-1981

Dr. R. Scott Woodmansee
1983-

Dr. Carl A. Rush
1984-

Rev. Samuel N. Thomas
1957-1960

Rev. Thomas M. Davis
1981-1983

Dr. Woodmansee came to us from Metro Atlanta, near Marietta, Georgia, where he had served as pastor of John Knox Presbyterian Church. His ministry has been warm and fruitful among us, and we look forward to many years of exciting church life and ministry under his leadership.

Dr. Carl A. Rush Called As Associate Minister

As the year 1984 began, we were fortunate to receive acceptance of our call to Carl A. Rush. He had served as an Associate Minister in a church near Glasgow, Scotland and as a youth worker at First Presbyterian Church, Baton Rouge, Louisiana before coming to High Point in June, 1984.

Major Thrust of 125th Anniversary

Many projects had been undertaken successfully during the previous decades, but several major needs ranked high on our priority list as we approached our 125th year.

1. Our entire facility needed to be made more readily accessible to the handicapped members and visitors who attend. As an inclusive church, we wanted to make all of our facilities readily available to all people. Among the changes needed were such things as an inclined access ramp for wheelchairs and walkers, railings along walkways, and an elevator to take people from the main floor to the fellowship and Sunday School areas.

2. Major renovations were needed for Sunday School classrooms, the fellowship hall and kitchen, and to create a media center.

3. To make our facilities safer several major changes were needed including installing a fire alarm system, enclosing an interior stairwell, and building an exterior stairway.

4. Major repair work was needed outside such as tuckpointing stone work, resurfacing the parking lots, reroofing the educational building, repairing foundation drainage, relandscaping the grounds, and covering the stained glass windows with plexiglass.

5. The manse needed to be completely renovated at an estimated cost of $40,000 to $50,000.

6. Many in our congregation were interested in building a columbarium.

In addition, a number of smaller projects were needed.

So the Session decided to embark upon a major capital funds campaign in celebration of our 125th anniversary. In 1982, an architect

was hired to study our building needs and recommend changes. A professional fund raiser was hired, and the funding campaign was begun immediately.

Our theme for the drive was "The 125th Anniversary Campaign," and our goal was to have all the projects completed by September 3, 1984, the anniversary date.

The symbol for the campaign was a black cast iron pot[9] with "125th" emblazoned across it. A brochure presented the needs and gave the following explanation for using the black pot as our symbol:

> "When the present church building was constructed in the late twenties, the Church incurred a building debt of $292,000. During the Depression many members labored mightily to keep the Church from defaulting and losing its property. The Women of the Church made brunswick stew in two big cast iron pots and sold it to raise money for the debt. The two pots are still in existence, and the symbol of the pot emblazoned with "125th" serves to remind us of our rich heritage dating back to 1859, and the prayers and sacrifices of many who made possible the facilities we enjoy today. In the same tradition our efforts in this campaign may cause future generations to rise up and call us blessed."

A goal of $400,000 was set for this, our first major building campaign in twenty years. Heading up the campaign were P. Hunter Dalton, Jr., Honorary Chairman; R. Frank Dalton, Honorary Chairman; Robert G. Culp, Jr., General Chairman; Donald P. Douglass, Vice Chairman (advance gifts); Richard D. Meisky, Vice Chairman (congregational gifts); Paul D. Bobb, Vice Chairman (promotion); Lillian A. Leath (Mrs. MacLean B.), Treasurer; and Martha Millard (Mrs. John M.), Secretary.

Our people responded with enthusiastic support, and the goal was surpassed within a few months. By the time of our 125th celebration, pledges totaling more than $613,000 had been received, and all scheduled projects had been completed or were well underway.

This resounding success was a great way to end the first twenty-five years of our second century. Truly, we had set about to honor our covenants as the People of God.

We Have Only Hit The Highlights

Our purpose, in this brief chapter, has been to cover the highlights of this exciting period of growth and ministry. A more detailed account of many of our major milestones can be found in the Appendices of this volume.

In the remaining chapters we shall focus our attention upon the specific actions which made all this progress possible, the programs through which we fulfilled our covenants, and the people who made it all possible.

1. See Appendix 17: Our Anniversary Celebrations.
2. Watts, Roy Edward, D.D., Minister 1951-1967. See Appendix 3: Church Personnel.
3. See Appendix 17: Our Anniversary Celebrations.
4. See Appendix 14: Forest Hills Presbyterian Church.
5. Allen, William Kirk, Jr., D.D., Senior Minister 1967-1983. See Appendix 3: Church Personnel.
6. See Appendix 16: Gifts and Memorials.
7. Snow, Alice English (Mrs. Ernest Ansel), one of our most faithful early church leaders and wife of E. A. Snow, our first Sunday School Superintendent, a Ruling Elder, 1891-1922, and Clerk of the Session, 1899-1922.
8. Woodmansee, Richard Scott, D.Min., Senior Minister, 1983-. See Appendix 3: Church Personnel.
9. See Appendix 17: Our Anniversary Celebrations.

CHAPTER TWO

Preserving Our Sense of Fellowship

A deep loss of personal and intimate contact with people was one of the most profound effects of the accelerating change in our world during the last twenty-five years. Coping with this trend toward what sociologists called "depersonalization" proved to be one of our church's greatest challenges.

It was a challenge we met through our deep commitment to each other, our caring leadership, and the innovative programs designed to bring our people together. In this chapter we shall look at some of the ways we actually grew closer to each other while many people in the world around us found it more and more difficult to really "reach out and touch someone."[1]

A World Reaching Out

By all rights, the sixties, seventies, and early eighties should have been a period when people around the world were brought closer together than ever in history:

- Communications satellites were launched at a dizzying pace, linking even the most remote countries with the rest of the world. By 1980, a High Pointer could dial a combination of numbers and talk with a dozen people, each in a different country of the world.
- Television and radio brought events from around the world into our living rooms, in "living color" and stereo sound.
- Jumbo jets and supersonic transports began whisking our citizens all over the world, while interstate highways and more automobiles made travel at home a simple matter for masses of people.
- A prosperous economy gave more and more people the resources to stay in touch with those they loved, in ways that had simply not been possible before.

In short, ours became the most "connected" world of history, technologically, during this period. It was the kind of world our church's founding fathers might have found a "dreamworld." It meant that people could communicate with loved ones more frequently, build deeper relationships, and climb over barriers which had been insurmountable.

Reaching Out But Not Touching

Unfortunately, all the technology seemed to have the opposite effect. People, nations, and races became more and more isolated from each other.

- Marriages started coming apart at the seams. By 1984, nearly half of all children did not live with both their natural parents.
- Children started running away from homes in record numbers. By the end of the first decade of our second century, it was estimated that more than a million children and teenagers per year were leaving homes.
- Racial, social, religious, and political issues threatened to split even the most stable churches. Nationally, confidence in all institutions (even the church) reached an all-time low.
- Emphasis shifted from the national and local sense of community and unity of purpose to the individual. The "me-first generation" began buying "personal stereos," "personal computers," and "home entertainment centers."
- Television and non-denominational ministries began to flourish, and many churches experienced sharp drops in attendance and giving.
- Increased mobility enabled people to follow job opportunities all over the country. By 1975, it was estimated that one family out of every three would change cities each year.

In all, it was a period sociologists described as one of "alienation." Increasingly hectic work, school and social calendars made it harder to schedule church activities. Agendas for meetings had to be streamlined and shortened, and people began to question more and more of the activities they had always taken for granted.

Suddenly, it seemed ours was a world with too many people seeing and hearing too much from each other. Building deep, lasting relationships (which had been a natural part of family and church life) became a real challenge.

Building Fellowship In A Splintered World

A deep sense of community and fellowship had always been a vital part of First Presbyterian's make-up. Strong traditions, respect for its heritage, and pure and simple Christian love had always held our people together. The struggles we had been through together, and the things we had built through our commitment to each other seemed to give us an edge over many churches which were beginning to struggle to survive.

Yet our leaders knew it would take more than relying on memories to hold us together. The challenge of the times called for aggressive efforts and creative programming to bind our people together and strengthen our families for the onslaught.

Dr. Watts[2] was deeply committed to building community within the church and to leading the church in ministry to families. He was also firmly convinced that the Sunday School and youth work were "the central foundation stone"[3] for a church's future. So he led the way in ministering Christ's love to our own people.

Likewise, both Dr. Allen[4] and Dr. Woodmansee[5] recognized a sense of fellowship as one of our church's greatest assets, and worked enthusiastically to overcome the barriers which would separate us.

Preserving Fellowship Through Spiritual Growth

All the ministers who have served our church during this period have emphasized that it is our fellowship with Christ which distinguishes the church from all other institutions in the world. If the spiritual life of the church falters, everything else becomes mere form and ritual, they have taught us.

Thus, building the spiritual life of our church has remained the cornerstone of all our activities.

Dr. Watts, a deeply devout man himself, worked diligently to inspire deep devotion among all our members. His challenging sermons, in-depth teachings, and frequent pastoral visits among us constantly called each of us to a deeper personal awareness of the reality of God in our world.

So profound was his spiritual impact that it was felt, not only by our own people, but often by our entire community and even on a national level. One of the finest examples of this is the prayer he wrote for *The High Point Enterprise* upon the assassination of President John F. Kennedy, in November 1963. The prayer ran on page one of the newspaper, and was forwarded to Washington and read into the Congressional Record for November 25, 1963. Here is a small portion of that prayer:

> "Our Father, we praise Thee for the privilege of prayer; for the assurance that Thou dost hear not only what we express with our lips, but also that Thou art attentive to the unvoiced desires of our hearts, and the longings that are known to Thee and to us. . . .
>
> "Let the tragic death of our late President, John Fitzgerald Kennedy, serve to remind us that Thou hast not made us to live by hatred and revenge, violence and contemptuousness. Beget within us a deeper love for our fellowmen of all races, and a more positive concern for freedom and justice. Help us to perceive that righteousness exalteth a nation and that sin is a reproach to any person.

Carl's Installation

Choir

Lemonade on Lawn

Pounding for Stacy and Carl

Choir

Wednesday Fellowship Supper

"May our hearts be encouraged in this solemn hour that Thou art always present in the midst of the shadows of life to keep a faithful watch over Thine own, and to release Thine abounding mercy and comfort upon all troubled souls. . . .

"Move us all to rededicate ourselves to Thee, and to the basic principles of democracy; through Jesus Christ our Lord. Amen."

Dr. Roy E. Watts, Minister
First Presbyterian Church
High Point, North Carolina

The prayer also contained petitions for the slain President's family, for the new President, for the assassin's family, for the man who was accused of shooting Lee Harvey Oswald, and for our nation and world.

It was, as someone observed, "vintage Roy Watts," and reflected his deep conviction that God was actively involved in all the affairs, tragedies and circumstances of all men everywhere. In fact, the prayer was almost as predictable as it was moving and profound, because it reflected the same thoroughness and theological persuasion he used to lead us day by day in all our lives and church activities.

The spiritual leadership continued throughout the ministry of Dr. Allen. An energetic man, with a deep conviction that faith only has meaning when it is acted upon by individuals, he called us to express our spirituality through our involvement with each other and the hurting peoples of our world.

Dr. Allen continuously challenged us to search for truth, wherever that truth led us. It was the right message, at the right time, and called us to re-examine many of our basic beliefs and actions. Many among us broke out of molds which had bound us and found new and exciting ways to express our faith through action and involvement.

Now, under the leadership of Dr. Woodmansee, our church continues to seek for that dynamic balance between the spiritual dimension and social action, between faith and works, between connection with our heritage and forward-looking creativity.

Through it all, one truth has always provided a bedrock for our deep and intimate fellowship: we are the **People of God**. Thus, what distinguishes us from other organizations is our affirmation that, when we meet in the name of Jesus Christ, the very God of the universe is present among us. Upon that foundation all our fellowship has been built.

Building Fellowship With Christians Worldwide

As the People of God in this place and time, we are spiritually connected with the People of God around the world and throughout

all time. During this period of increased ability to communicate, we have chosen to celebrate and participate in fellowship with other Christians much more fully than ever in our history.

Receiving Reunion

One of the most exciting developments in joining our Christian brothers and sisters came late in the period. It was the reunion between the General Assemblies of the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America, to form the Presbyterian Church (U.S.A.), on June 10, 1983.

This action was received enthusiastically by our people and celebrated with appropriate hymns and liturgies at our eleven o'clock worship on the following Sunday.

For years, the proposed merger of the two bodies had been discussed by our local church in special meetings, Church School classes, and other groups, and many of our people had prayed and worked diligently for its success.

In our church, the immediate impact of reunion was more symbolic than actual in the short time which remained in our twenty-five year period, but we were excited about the tangible actions which would be forthcoming in the years ahead.

The Continuing Search For True Christian Catholicity

First Presbyterian has long been a truly catholic (universal) congregation which sought to embrace Christian fellowship wherever it could be found. Many efforts have been expended in that direction during the last twenty-five years.

One of the most meaningful expressions of that fellowship has been our annual celebration of Worldwide Communion Sunday. Joining with fellow-Christians around the world to receive the Sacrament of the Lord's Supper has constantly reminded us of just how deeply we are connected to the Church of Jesus Christ throughout the world and through all time.

We have always been determined to keep the channels open and to stay in touch, no matter how we may differ. Many positive steps were taken to strengthen our relationship with Christians in all areas.

First, we started by strengthening our connections with our own Presbyterian Church. In April 1960, a five-member committee was formed to assist Orange Presbytery in its plans to stage the One-Hundredth Birthday Celebration of the Presbyterian Church, U.S. throughout 1961.

The special sermons by Dr. Watts on "Beliefs That Matter," the lessons by Rev. Caldwell[6] on the history of the Southern Presbyterian

Church, the special pre-Easter services, our special "Thank Offering" on October 15 of that year, and other activities greatly enhanced our sense of fellowship with Presbyterians throughout America.

Throughout the last quarter-century, we have maintained increased contact with our own Presbytery by hosting Synodicals and other meetings, and through active involvement by church leaders in many committees, conclaves and other activities. We have also brought in speakers from our major colleges for special services periodically.

Second, we reached out to people in our own community by establishing deeper dialogues and sharing Christian worship with other church groups and with members of other races.

Dr. Allen's strong ecumenical emphasis and leadership made us more aware that we could have fellowship with others without losing our own identity.

In 1968, we began joining with First Methodist Church, Wesley Memorial Methodist Church, and Green Street Baptist Church to sponsor open air services each Sunday evening during the summer. These continued for several years with some very good results. We discovered that we could join with other Christians in proclaiming the Gospel, and that we could enrich our own church life by sharing it with others.

Some of the most exciting discoveries about our connections with other Christians came from sharing worship services and communion with another church. In addition, Dr. Allen exchanged pulpits with Dr. L. H. Hollingsworth, from Emerywood Baptist Church; with the pastor of St. Paul Presbyterian Church, a black congregation; and with several other ministers. Just learning our differences and celebrating our common heritage provided a rich experience for all congregations.

Perhaps the most lasting impact on our congregation came from a Lay Witness Weekend program held in 1969. This challenging weekend brought laymen from many different churches to share with our people the reality of Christ in their own lives. As they shared, many of us realized how much we longed for a closer fellowship with God and with each other. Many of the most exciting and lasting developments of the twenty-five year period were born out of that weekend, including: (1) the weekly men's prayer breakfasts, (2) the weekly fellowship suppers for families, (3) the establishment of the day care center at St. Paul Church, and (4) a number of work projects for young people and adults. We shall have much more to say about each of those vital programs later.

Building Fellowship Within Our Own Church

Our leaders also recognized that the real basis for keeping fellowship with Christians around the world was to increase our efforts at building a strong sense of fellowship within our own local church.

While efforts in this direction may not be as dramatic or as tangible as expanding our building, history will probably record that they proved much more significant than anything we did with our buildings. After all, we are first and foremost The **People** of God; our buildings are only houses in which our activities take place.

So many things were done to build fellowship within our church that we can only mention a few of the most memorable and lasting ones, but they serve to remind us of some of the exciting things which happened among us.

Family Fellowship Suppers

After our Lay Gathering in 1969, many of our people expressed an interest in getting together for Christian fellowship and family fun on a regular and continuing basis. One of the vehicles which was chosen to enable us to do that was the establishment of Family Fellowship Suppers to be held each Wednesday evening in the fellowship hall. The idea behind it has always been to keep it simple and make it fun, including activities for all ages. Since then, these suppers have been supported by our people with an average attendance of about 100.

A Pictorial Directory Printed

In a church with more than a thousand members, getting to know everyone is quite a chore — especially for new members and visitors. So, in 1969, the first pictorial directory of our church was compiled and printed. Each family paid for its own photographs, and the directory was put together without cost to the church. This also helped to build fellowship, making it easier to connect names with faces, and to associate family members with each other. This project has proved so valuable that it was repeated in 1979 and 1983.

Men's Prayer Breakfast

"Following some interest from our Lay Gathering last November (1969), several men are planning to start a Men's Prayer Breakfast on Friday mornings at 7:00. The first gathering will be on Friday, February 13. Breakfast will be juice, doughnuts or sweet rolls, and coffee. For more information, contact Bill Atkins.[7]"

With that brief announcement one of the most vital groups of our church was born in 1970: the Men's Prayer Breakfast. They have continued meeting steadily since that time for fellowship and prayer for our sick and shut-in members. Letters, bearing the names of the men who were present, are sent each week to the sick and to others who have particular needs.

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The meeting, which was changed to Monday mornings in 1972, currently has an average of 13 men in attendance, and is led by Dr. Woodmansee, Dr. Rush, and Elder Richard Meisky.

Men's Bible Study Group

A small group of men desiring to devote some time to studying the Bible and theology began to meet informally on Thursday mornings for breakfast in 1979. The group included some men who were not members of the church. Attendance remains fairly stable, at about ten men, and is open to any interested men of the community.

The Chrismon Tree Tradition

In 1970, Mildred Whipple (Mrs. Henry)[8] began teaching the women to make beautiful ornaments for our church's Christmas tree, and her enthusiasm for the project spread quickly among our women.

The ornaments, called Chrismons, feature designs or monograms which tell a meaningful Christian story to all who come to see them.

This work of love has since become one of our most cherished traditions. For weeks prior to Christmas, the interested women met and shared fellowship while making the Chrismons. They were then placed upon the Christmas tree in the sanctuary for all to see. A vesper service enabled the whole congregation to receive the joy and wonderment of Christ, and to share the excitement of the approaching Christmas season.

Each year, the Chrismons are carefully removed from the tree and stored for safekeeping until the next year, when they will again add to the beauty of the Christmas season.

Few projects have ever required as much labor, but produced so much excitement as did the Chrismon tree. And, few ideas became traditions as quickly as did this one.

The Deriter Club

One of the blessings of the last twenty-five years has been that many of our people are living longer and are more active in their advanced years. Yet those later years can be lonely for those people who have little activity they can enjoy.

To bring a new dimension of excitement and joy to our aging members, Rev. K. M. Misenheimer[9] in 1973 started meeting with people interested in a group for senior citizens. A group was officially organized on September 9, 1973, and has met regularly ever since October of that year.

Dean Miller (Mrs. Felix F. Miller, Sr.) was elected first president and suggested the group be named "The Deriter (retired spelled backwards) Club."

One member of the group described its history as follows: "Eleven years of good clean fun, rich and fattening foods, enjoyable and educational trips, and enlightening and inspirational devotions."

However, we would be remiss if we did not point out that the group does much more than have fun. The group has contributed to scholarship funds and was instrumental in installing the church's elevator.

The spirit of Deriter members is reflected in this epithet by Mrs. Miller: "May we leave our lamps burning brightly — that even in our age, we may continue to grow in wisdom, in stature, and in favor with God and man."

It All Adds Up To Fellowship

Our purpose in this chapter has been to focus on a few of the many things we have done to keep our sense of fellowship alive and healthy during a time when many churches were struggling from a lack of community. Of course, we have only been able to touch briefly on a few of them. Much more could be said about all of them and the excellent contributions of many more people, if space permitted.

The point of it all is that our church leaders have faced up to the challenge of radical change by working hard to keep our people in touch with each other, and our people have responded beautifully.

Next, we shall look at some of the specific programs which have enabled us to face up to other challenges.

1. Advertising slogan used by Southern Bell Telephone Company in the 1980s.
2. Watts, Roy Edward, D.D., Senior Minister, 1951-1967. See Appendix 3: Church Personnel.
3. See Appendix 17: Our Anniversary Celebrations.
4. Allen, William Kirk, Jr., D.D., Senior Minister, 1967-1983. See Appendix 3: Church Personnel.
5. Woodmansee, Richard Scott, D.D., Senior Minister, 1983-. See Appendix 3: Church Personnel.
6. Caldwell, Clifford D., Assistant Minister, 1961, Associate Minister, 1960-1969. See Appendix 3: Church Personnel.
7. Atkins, William R., Elder. See Appendix 4: The Session.
8. Whipple, Mrs. Mildred, is the wife of the late Henry Whipple, Minister of Music and Organist, 1947-1971. See Appendix 3: Church Personnel.
9. Misenheimer, K. M., Associate Minister, 1969-1973. See Appendix 3: Church Personnel.

CHAPTER THREE

Strengthening The Church Through Our Nurturing Ministries

"In his book, *Biblical Themes for Pastoral Care,* William Oglesby, Jr., defines pastoral care as 'a function of the people of God wherein we bear one another's burdens and so fulfill the law of Christ' (Galatians 6:2). As this happens, we all become active (participants) in the process of reconciliation," wrote Dr. Carl A. Rush.[1]

"Many of you are excellent at performing acts of pastoral care," he continued. "I have witnessed or heard testimonies that you listen with gentleness, speak with love, hold out a hand in times of loneliness.

"One of the exciting dimensions of being your Associate Pastor is to see the work of lay persons as effective ministers in varieties of situations. It is in this sense that the priesthood of all believers takes renewed form and substance within our fellowship," he added.

Each of our ministers has done a great deal to cultivate that strong sense of caring concern our people have for each other. They have taught us well; both from the pulpit and by constant demonstration. The fact is that First Presbyterian is a loving church. In this chapter we shall focus on a few of the many ways that strong nurturing spirit expresses itself individually and as a church.

Priests, One To Another

"What makes First Presbyterian Church unique, in my estimation, is the way its people demonstrate so freely their care and concern for each other," said Dr. Allen.[2]

"Watching them respond so freely to each other's needs is one of the most joyful memories of my years as their pastor," he pointed out.

Certainly, this "bearing one another's burdens" did not begin during the last twenty-five years. It has been a part of the tradition of our church for longer than even our oldest members can remember. The first history of our church[3] contains many stories of our rich heritage as a caring people.

What makes the caring spirit of the last twenty-five years so remarkable is that it continued, and even blossomed, in a period when the world around us was becoming so self-centered. Members who lost loved ones found strong comfort and support from other members of

our church, those who were sick were often visited by people of the congregation, and those who experienced personal problems always found plenty of helping hands.

Collective Expressions of Nurture

It has been said that churches are made up of individual people and reflect their collective attitudes and spirits. Yet churches also have a corporate nature.

Our leaders, ministers and people have worked hard to assure that our collective caring is as strong as our individual caring. Actually, we have found the resources in our people to express caring even more fully. Two women deserve special recognition for their contribution in this area. Martha Davis (Mrs. Hal A.) and Florence Womack (Mrs. John A., Sr.) have spent countless hours visiting in the hospital, the Presbyterian Home and the homes of members when there is illness or bereavement. They also call on new and prospective members.

The Session has worked diligently to search out ways for our church to nurture all our people and to reach out to others in our community and around the world. It has not always been easy for them to deal lovingly with every person or group of people. They constantly sought ways to make our church more responsive to the needs of our own people and to nurture Christian growth in all groups.

Likewise, the Diaconate both ministered personally to our people and worked hard to provide ministries which fostered spiritual and personal growth. While its special responsibilities fall within the areas of stewardship and property care, they have constantly concerned themselves with the needs of people in and outside our church, with the nurture of our children, and the worship life of our church.

Let us look more closely at some of the organized efforts of our church to nurture its people to spiritual maturity, to meet the needs of people, and to strengthen families.

The Congregational Care Committee

One of the effective ways our church ministers to the needs of its people is through the Congregational Care Committee.[4]

Initially an idea of our national headquarters, it caught on quickly with our people, under the guidance of Dr. Allen,[5] and has become one of the most vital ministries of our church.

This committee is appointed each year by the Session and given general responsibility for visiting the sick and shut-in members of our congregation. In a church as large as ours, that can be quite a chore, but members of that committee work long and hard to do it with love and concern for all.

Especially grateful for the work of this committee are our members who now live at the Presbyterian Home.[6] With all of them retired, and many of them unable to get out, they always welcome a friendly visit from someone from their church.

Another vital role of this group is helping new members find their places within our church. As you might guess, getting to know the people of a church as large as this one can be quite a chore for newcomers — one which could easily make them feel like outsiders long after they have joined. But thanks to the constant visits of the Congregational Care Committee, and the annual New Member Dinner they host, new members soon find their way into full fellowship with the whole congregation.

Working in close cooperation with our ministers, this committee seems tireless in its efforts to minister to the needs of our people and to keep the congregation alerted to individuals who need special care and concern.

The Women of the Church

Where would our church be without the excellent and enthusiastic work of our women, both individually and as the group called Women of the Church?[7]

Through imaginative leadership, our women have been able to carry on many of their nurturing roles within the church, while keeping pace with the changing roles of women in our society.

For the first time in our church's history, women have moved into the Session and the Diaconate, and functioned in many other roles traditionally carried on by men. Also, a much greater number of our women have opted for careers and professions in business and community life. Yet our women have not lost that special feminine quality which enriches the life of our church.

Maintaining an average active and associate membership of approximately 550 despite the loss of some 60 members when Forest Hills Presbyterian Church was formed, the Women of the Church have provided continuing nurture for our entire church.

Here are just a few of the ways their presence has been felt:

Nurturing Women and the Young: Ministering to the unique needs of the women and the young of our church has always been a key role of the Women of the Church. Under the dedicated leadership of twenty-three presidents and supportive councils, this organization has continued that tradition.

Through its various committees and circles, the group has found effective ways to strengthen the spiritual and personal lives of our women.

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Nurturing family life is another major function of this group. During this period of tremendous change among families, they have worked diligently to enable women to find and create richer family lives.

Hosting: In 1962, this church hosted the golden anniversary of Synod with many dignitaries present, including Dr. Randolph Taylor, who became the first Moderator of the newly-reunited Presbyterian Church U.S. in 1983.[8] The Women of the Church played a vital role in making everyone feel welcome.

In 1960, our women assisted our church in hosting the annual meeting of Orange Presbytery. In addition, the women played host to the seventieth anniversary meeting of the Women of Orange Presbytery in 1967, and again to their eighty-second annual meeting in 1979.

Throughout the last twenty-five years, the women have also hosted many local activities, including receptions, dinners on the grounds, social gatherings, and other events.[9]

Celebrations: Seasonal and worship events have constantly taken on new warmth and excitement through the work of the Women of the Church. Activities, like the Chrismon Tree project, have strengthened our awarensss of our heritage and added warmth to everything we have done.

Starting with our centennial celebration, they have added the "woman's touch" to every major event celebrated by our church during the last twenty-five years.

Social Action and Missions: The work of the women has taken on very tangible forms in reaching out to people in need within our church, our city, and around the world. They have constantly shared themselves and their resources with such groups as The Presbyterian Home, retired ministers, Developmental Day Care Center, Glade Valley School, Barium Springs Children's Home, Church Women United, John B. Umstead Hospital, and the Haiti Hospital. They have also given to an Ethiopian student's education, missionary Christmas gifts, our college students, and many others.

They have been actively involved with Mobile Meals for the elderly from its earliest beginnings. Each Tuesday many of our members deliver meals and cheer to shut-ins through this excellent program.

In short, the Women of the Church work faithfully to provide nurture for every area of our church's life and ministry.

The Music Ministry

Music has always been a vital part of the total ministry of the Christian Church, and it has been especially enriching to all the people of First Presbyterian Church in High Point during the last twenty-five years.

The personality of each music director has influenced the program and yet has complimented the work of his or her predecessor.

Under the able leadership of Henry Whipple,[10] our church experienced a grand era of music at all levels. Providing a rich variety of music and instructions, he led our music program to new heights. We were indeed fortunate to have had the services of Henry Whipple for twenty-four years. His talents, efforts and enthusiasm for fine music provided a stable base for a strong music program. His wife, Mildred, a volunteer, was an important part of his ministry, especially providing able help with the children's choirs.

Over the years we have enjoyed and been inspired by many musical instruments (in addition to the organ), including full orchestras, brass and string ensembles, and on many occasions a single instrument such as a trumpet, flute, violin, tympani, and piano.

During Mr. Whipple's ministry, the musical emphasis was on the classic sacred repertoire. A partial listing would include such music classics as *Elijah,* by Mendelssohn, *The Creation,* by Haydn, and the *Christmas Oratorio,* by J. S. Bach.

A strong program of Children's and Youth Choirs was established by Mr. Whipple and is still a vital part of the present program. In addition to inspiring all of us with fine music, this emphasis on children and youth did a lot to lay the groundwork for our more recent adult choirs.

Additions to the music ministry during this timespan included a set of White Chapel Handbells from England.[11] In 1968, red and white vestments for Adult, Youth and Children's choirs were purchased. We continue to use the same style cassock and surplice.

Henry and Mildred Whipple made great contributions to our church, and we can all reflect on the rich musical heritage they have given to us through their dedicated service.

July 1, 1971, began the music ministry of Roger and Elizabeth Miller.[12] Roger served as Minister of Music and directed the Adult and Youth choirs. Liz was Organist and directed the Children's choirs.

Innovation perhaps best describes the Millers' ministry. They ventured into the use of electronically taped music as part of the worship service, the sacred dance was introduced, and several musical dramas

were produced. They expanded the regular participation of the Youth, Handbell and Children's choirs in the worship service.

A representative list of music would include *Ceremony of Carols,* by Britten, *The Incarnate Word* by Elmore and Reed, *Amahl and the Night Visitors* by Menotti, and *Noye's Fludde* by Britten.

In addition to their work with our church musical program, the Millers were active in the music life of the community. Roger organized the Piedmont Singers, a precursor to the High Point Chorale. Liz accompanied the group.

Several important additions were made to the music ministry during their tenure. The Yamaha upright piano, now used in the Fellowship Hall, was given in 1975; the first Orff instruments were purchased; the choral risers were given in 1976; and the Aeolian-Skinner pipe organ, which had been given by Mrs. Ernest Ansel Snow in honor of Mr. Snow, was replaced in 1974 by a Schantz pipe organ.[13]

When the Millers resigned in December 1976, to accept positions in Reading, Pa., they could leave with a sense of fine accomplishment.

In May 1977, Warren C. Coker [14] assumed the position of Organist-Choirmaster. His forte was in the use of orchestral instruments, using them not only to accompany the choir and congregational singing, but with the organ for preludes, offertories, etc.

The Adult Choir, during this time, performed *The Star of Bethlehem,* by Rheinberger, with full orchestral accompaniment. A smaller ensemble also performed Thompson's *The Nativity of St. Luke.*

Mr. Coker was quite interested in promoting congregational singing and started a series of hymn festivals. He also started a program of Sunday afternoon vesper services featuring musicians from other churches.

Several valuable additions were made to the music program during his tenure. In 1977, a Yamaha Grand Piano, now used in the choir room, was given; in 1978 and 1979, a substantial number of Orff instruments were purchased; and, in 1980, a set of tympani was given.[15]

Following the resignation of Mr. Coker in 1982, Dot Rountree (Mrs. C. J.)[16] became Director of Music, and Judith Millar (Mrs. J. B.),[17] Organist. These two very talented people have been kept quite busy planning and leading special music for the retirement service of Dr. Allen,[18] the installation service for Dr. Woodmansee,[19] the ordination service for Dr. Rush,[20] and the special celebrations involved in our 125th Anniversary.

Other special events have included performances, in 1982 and 1983, of *Angels, Lambs, Ladybugs, and Fireflies,* Hager and Bock, by the combined Chapel and Cherub Choirs. The Youth Choir has presented two musicals, *Lightshine* and *Celebrate Life,* both by Red. The Adult Choir has performed *Incarnate Word,* by Elmore and Reed, *Gloria,* by Vivaldi, and *Hymn of Praise,* by Mendelssohn.

During the years 1983 and 1984, additions made to the Music Ministry include new portable handbell tables, a Baldwin piano for the Chapel, complete reconditioning of the Steinway grand piano now used in the sanctuary, reconditioning of the choir loft floor, and installation of new seating in the loft.[21]

The Presbygram

It is interesting to note that during the recent explosion in electronic communications, one of our most effective tools for nurturing our congregation has been our church newsletter, *The Presbygram*.[22]

Long dormant, this official church newsletter was reinstated for publication in 1963, to provide information for all our members and friends. It was to be mailed monthly.

As the activities of our church increased, and our membership continued to grow, Bill Faver,[23] in 1970, requested that the Session approve changing *The Presbygram* to a weekly publication schedule. The plan was to mail the paper containing all church announcements to all members each week. The request was approved, and it was changed to a weekly schedule, a schedule it has maintained since.

In addition to a weekly calendar of events, *The Presbygram* contains announcements of special interest, information of vital concern to our fellowship and updates on our people. Also included are a list of people who visited our services the preceding week, a list of our members who are known to be in the hospital or confined to the home, and other useful information.

The inspirational writings of the staff, the weekly calendar, and the information have become so much a part of our church life that it is difficult for any of us to imagine what it would be like without *The Presbygram*.

Associate Deacons

One of the groups which does a lot to help people feel welcome in our church is the Associate Deacons.

Started as the "Junior Ushers" in 1931, they later came to be known as the Associate Deacons and have served well for many years.

Their general responsibilities include ushering, taking up the offering, tidying up the church after services, and generally securing the church after each function. In addition, they are often called upon to help with special activities like the Sunday afternoon lemonade and the covered dish dinners on the church lawn.

In 1959, the Associate Deacons began furnishing the lilies for the Easter services, then delivering them to shut-ins after the service. Those flowers have proved a real delight to all who attend the services, and especially to the shut-ins who later receive them.

In 1969, the Session selected the first women to serve as Associate Deacons, and they have been a vital part of the group ever since.

Though not a decision-making group in the church, the Associate Deacons continue to be a dedicated group of men and women.

Nursery

For most of our church history, various methods of providing for the care of children during worship services and activities have been tried, with varying degrees of success. Both parent volunteers and paid workers have taken this responsibility at various times.

When Bill Faver[24] was Director of Christian Education of the church, he organized the parents of the church through the use of a card file. Although the card system has long since been abandoned, it brought some order to the scheduling of volunteers to handle the nursery, and adult volunteers still operate the church hour nursery on a rotating basis under the direction of a nursery committee.

Presently, the nursery committee makes available a nursery for all services at the church on Wednesday nights, during Advent and Lenten services, and on special occasions, by using hired sitters.

Caring for crib babies and toddlers is a vital ministry to young parents because it frees them to enjoy the worship life of the church.

Various Other Nurturing Ministries

In this chapter, we have only been able to touch briefly on a few of the many ministries which nurture our people. There are many more which are dealt with in the Appendices of this book, such as the Scouting Program,[25] the Annual Church Talent Show,[26] and various ministries to the Presbyterian Home.[27]

The nurturing spirit of individuals, and of the leadership of our church has enabled us to maintain a warm and caring climate.

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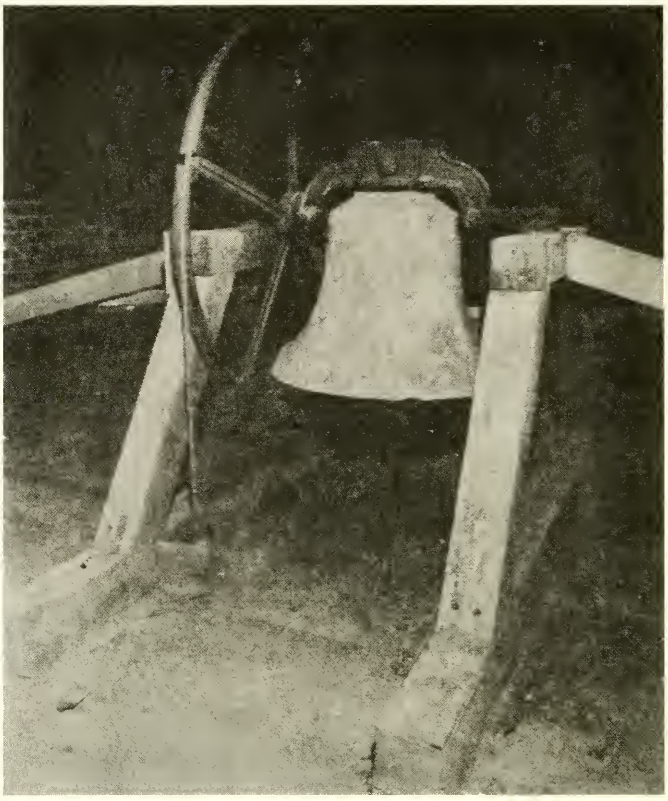
1. Rush, Carl A., D.Min., Associate Pastor, 1984-. See Appendix 3: Church Personnel. Quote is from *The Presbygram,* January 9, 1985.
2. Allen, William Kirk, Jr., D.D., Minister, 1967-1983. See Appendix 3: Church Personnel.
3. Perry, Octavia Jordan, *History of the First Presbyterian Church, High Point, North Carolina, 1859-1959.*
4. See Committees, in Appendix 4: The Session.
5. Allen, William Kirk, Jr., D.D., Minister, 1967-1983. See Appendix 3: Church Personnel.
6. See Appendix 13: The Presbyterian Home.
7. See Appendix 6: Women of the Church.
8. See 1983 in Appendix 1: Historical Highlights.
9. See Appendix 6: Women of the Church.
10. Whipple, Henry, Music Director, 1947-1971. See Appendix 3: Church Personnel.
11. Handbells. See Appendix 16: Gifts and Memorials.
12. Miller, Roger, Minister of Music, 1971-1976, and Miller, Elizabeth (Mrs. Roger), Organist and Director of Children's Choirs, 1971-1976. See Appendix 3: Church Personnel.

13. For various music-related gifts, see Appendix 16: Gifts and Memorials.
14. Coker, Warren C., Organist-Choirmaster, 1977-1982. See Appendix 3: Church Personnel.
15. For various music-related gifts, see Appendix 16: Gifts and Memorials.
16. Rountree, Dot (Mrs. C. J.), Director of Music, 1982-. See Appendix 3: Church Personnel.
17. Millar, Judith, Organist, 1982-. See Appendix 3: Church Personnel.
18. Allen, William Kirk, Jr., D.D., Minister, 1967-1983. See Appendix 3: Church Personnel.
19. Woodmansee, Richard Scott, D.Min., Minister, 1983-. See Appendix 3: Church Personnel.
20. Rush, Carl A., D.Min., Associate Pastor, 1984-. See Appendix 3: Church Personnel.
21. For music-related gifts, see Appendix 16: Gifts and Memorials.
22. See 1963 and 1970 in Appendix 1: Historical Highlights.
23. Faver, William H., Director of Christian Education, 1969-1974. See Appendix 3: Church Personnel.
24. Faver, William H., Director of Christian Education, 1969-1974. See Appendix 3: Church Personnel.
25. Scouting. See Appendix 8: Youth Ministries.
26. Talent Show. See Appendix 1: Historical Highlights.
27. The Presbyterian Home. See Appendix 13: The Presbyterian Home.



The bell was installed in the local church in 1859, the year the City of High Point was chartered by the General Assembly.

This bell has served the local congregation in three different locations.

It was purchased as a gift for the church by W. L. Springs. The bill of lading for the bell is now exhibited in the historical case of First Presbyterian, in the church's Tower Vestibule.

The bell was invoiced at 210 pounds, and priced at $73.50, with another $8 for the hanging fixtures. The manufacturer, Jos. Bernhard and Co. of Philadelphia, gave a 5 per cent cash discount, which brought the net costs of the bell to $77.43.

And, if one will take the trouble to climb into the belfry they can see the 210 pound bell, with its inscription, "Cast by Jos. Bernhard and Co., No. 120 N. 8th St., Philada, 1859."

CHAPTER FOUR

Meeting the Challenge of Change Through Our Teaching Ministries

The early sixties ushered in a whole new attitude toward knowledge, an attitude which has accelerated steadily ever since. Ideas and beliefs which had always been accepted without much question suddenly became suspect, authority gave way to searching and probing, and long-standing practices were challenged.

What many educators called "an explosion of knowledge" began, and has steadily increased throughout the last twenty-five years. Some estimates now hold that the total scope of human knowledge is doubling every seven years, and that more than ninety percent of all the scientists who have ever lived are alive right now.

For the teaching ministries of churches all over the world, it was a time characterized by Christian educators as "wide open." Teaching methods, administrative practices and group processes were all examined against ever-changing standards. In short, it was a time of revolution in all forms of education, including religious education.

Keeping Pace A Big Challenge

For many people it was a very unsettling period of history. Many churches found themselves answering questions no one was asking, and avoiding the questions people were asking.

Thanks to strong leadership and innovative approaches, First Presbyterian Church endeavored to keep up with the hectic pace. New approaches were tried and the lecture method gave way to more open discussions and searches. Learning centers began to emerge, and no question was too threatening to be asked.

While holding fast to our traditions, our Session, staff, and volunteers continued to search for new ways of framing the crucial questions and providing vital information. Educational leaders attended conferences, seminars and clinics sponsored by the Presbytery and other groups.

We were also fortunate to have some very capable teachers and resource people within our ranks — many of them associated with public schools and other teaching institutions. These people made strong contributions to all our teaching ministries.

Ministers Give Strong Support For Meeting the Challenge

"No church's educational ministry will ever rise above the abilities and attitudes of its pastor in the realm of Christian Education," a leading Christian educator once observed.

Fortunately, our ministers have not only allowed the teaching ministries to flourish, they have in most cases led the way in innovative and exciting directions.

In fact, our church has a long-standing tradition of reaching out to grasp new approaches. As far back as Dr. Paul Tudor Jones' successful efforts in the mid-forties to launch a weekday kindergarten program,[1] our ministers have urged the church to forge ahead. Dr. Watts[2] continued to lead the way into the early sixties with his strong emphasis on teaching children, both in the church and in the home.

Under the creative leadership of Dr. Allen,[3] our teaching ministries took on even more progressive directions. He found the "knowledge explosion" more than a mood to be tolerated by the church. To him it was an exciting adventure and a glorious opportunity for the church to become more relevant to the daily lives of its people. He not only welcomed the challenging of old ideas, but actively challenged many of them himself.

Early in his tenure, Dr. Allen began to urge the church to break out of some of its molds. By the end of his first year, he had championed the cause of women within the church, led toward a greater ecumenicity, and urged the church to become significantly involved in the racial problems within our community and nation. His efforts toward applying the Christian message to social problems and needs continued throughout his ministry among us.

Of course, his emphasis on making Christianity a vital part of our daily lives and community experience expressed itself in all the educational ministries of our church. Under his leadership, our teachers became guides and resource people who sought to stimulate a quest for new insights. Our leaders constantly examined new curricula and adopted new methods, and our people became excited about the various teaching ministries.

"One thing I have always admired about First Presbyterian Church is the openness of its people to search for truth — wherever that truth may be found," said Dr. Allen. He found here an open-minded congregation, and took full advantage of that openness to "truth" to lead its people to new dimensions of Christian education.

Upon Dr. Allen's retirement in 1983, Dr. Richard Scott Woodmansee[4] came to this church with his own fresh and innovative ideas. His emphasis has been upon a balance between social involvement and the spiritual dimension, and upon building strong relation-

ships. Though he has been here only a short while, his impact is already being felt strongly in the teaching ministries.

Church Staff Contributes Greatly To the Teaching Ministries

Our church staff members have greatly enhanced the quality and progress of our teaching ministries. The Associate Ministers[5] have all taken an active interest in the educational efforts of our church and most have actually assisted in teaching.

But the real burden of guiding and providing impetus for our teaching ministries has rested upon the able shoulders of our Directors of Christian Education and the many other teaching staff members who have labored so diligently among us.[6] Space will not permit a listing of all their many contributions, but we have been blessed with an excellent educational staff throughout the period.

A Closer Look at the Various Teaching Ministries

Most of our people experience the various teaching ministries of our church through one or more of its specific programs. Each is designed to meet a specific need, but all operate under the guidance of the staff and in close cooperation with each other.

Let us take a closer look at some of the major departments and programs.

The Church School

The Church School (or Sunday School as it is often called) serves a vital function within our church and exists because of the dedicated service of many of our most talented members.

For most of the period, we have operated with one superintendent,[7] who provides overall direction to the program. However, for a four-year period beginning in 1977, we attempted to operate with "resource team coordinators." That system was abandoned in 1981.

The Church School has three divisions: (1) the Children's Division, (2) the Youth Division, and (3) the Adult Division.

The Church School — Children's Division

During the past decade the structure and teaching methods of the Church School have varied, but the primary purpose has remained the same — to communicate the Christian faith through planned learning experiences.

The Church School year traditionally begins in September (on Rally Day) with teacher installation and the promotion of children to new

classes. Class structure has varied according to enrollment, space availability, and needs.

Currently, the Children's Division operates as two divisions: (1) the Pre-School Division, with Jean Rowland (Mrs. Marion C.) as moderator, and (2) the Elementary Division, with Ann Holtzmuller (Mrs. Rodney J.) as moderator.

Teaching methods are structured to meet the needs of each particular group, but have generally shifted away from the typical lecture methods of the past. Now, a more open class experience is encouraged through discussions and learning centers with creative tools. These approaches lead to "hands-on" learning experiences, such as attempting to recreate the atmosphere of Biblical lands and times.

The curriculum currently being used is CE:SA (Christian Education: Shared Approach). It is structured into four basic tracts from which the children can choose: (1) "Knowing the Word," (2) "Interpreting the Word," (3) "Living the Word," and (4) "Doing the Word." The material was created by the Educational Development Service, a cooperative program involving twelve denominations.

In 1982, the Pre-School Building was renovated to enhance the learning environment for the younger children.

The Church School — Youth Division

The past 25 years has been a time of growth and changes in our church. In spite of these changes, we have kept constant the Church School's program for our youth. With fine, qualified teachers in this area, they have been diligently and consistently taught the true meaning of Christian faith and beliefs and how to live them.

The Church School — Adult Division

Continuing education and technical training for adults were two ideas which flourished in universities and colleges through the last twenty-five years. However, those institutions were only beginning to catch up with the church.

We, at First Presbyterian, have long had adult Christian education as a vital part of our teaching ministries. Yet we were also able to learn from the secular institutions about new methods and approaches for enabling people to learn and grow.

In keeping with the newer approaches to teaching, most of our Adult Division classes use a discussion approach with a class leader instead of a lecturer.

Our Adult Division has five classes which meet at the church, and one which meets at the Presbyterian Home.[8] Most of the classes are continuations of classes begun long ago, but some have changed their names and formats.

The Weekday Kindergarten

Another very important link in our teaching chain is our Weekday Kindergarten program. It was started in 1947 as a result of the efforts of Dr. Jones, as we have already noted. By 1959, it was an established part of our church's teaching ministry.

As with all our teaching programs, the Weekday Kindergarten[9] faced many challenges during the years which have followed, but has met those challenges with courage and creativity.

A steady and growing population shift provided an ever-changing situation for the program. A very high percentage of the families on the move were younger couples with small children. This showed up both in terms of students leaving and new children being brought in. It also meant that many of our established adult leaders moved away from the city, and we were constantly working to recruit new leaders.

Also high on the list of challenges were actions by the State of North Carolina. For example, in the mid-sixties, the State began licensing church kindergartens and other pre-school programs. We found ourselves shifting about to measure up to a set of State standards which had not existed before. But, thanks to our excellent staff and recently (1966) renovated educational building, Dr. Allen announced to the Session on October 3, 1968, that our kindergarten had met the State's standards.

Another action by the State was to have a significant impact on our kindergarten. In the mid-seventies, the State of North Carolina began opening its own kindergartens in public schools. Soon we found ourselves in competition with the State for students. In 1975, we dropped the class for five-year-olds because we felt it best not to compete with the State.

However, in that same year, a long-standing need was met with the establishment of a twice-weekly program for three-year-olds.

In 1979, under the guidance of Sammie Braxton (Mrs. Steven L.)[10], a Mother's Morning Out program was launched. This program was designed to provide an opportunity for young mothers to have a free morning each week. The service was available for two mornings each week and was well received by both church members and community people.

Now our church offers pre-school opportunities for the entire week. Although it is not a large program, our weekday children's ministry serves many crucial needs. We can all be very proud of the work being done by this group of dedicated and imaginative workers.

Vacation Church School

Some of the most innovative and creative efforts of our teaching ministries have led the way in our Vacation Bible School program[11]

during the last twenty-five years. This program has done a great deal to strengthen our families and our whole church.

Through 1963, the Vacation Church School program followed the traditional pattern of involving only the elementary-age children. The 1963 program was a big success with record attendance.

By 1965, it had become apparent that the families of our nation and church were under great stress, and all-out efforts to minister more effectively to them were showing up in all the teaching ministries. To meet those needs our 1965 Vacation Church School took the form of a family activity designed to involve people of all ages — a pattern which has been continued for a number of years.

Operating under the name of Families and the Faith Week, the program sought to minister to the needs of entire families. Light meals were served each evening of the week and activities held in the early evening.

By 1974, another element was added to our special summer programs. Called the Junior Day Camp, the program was held in June each year and was designed for youngsters in grades four through six. The 1974 Youth/Adult Study Week was held in July.

With the growing concern of our church for preserving the environment of our world, a new dimension was added to the program in 1975. Junior Day Camp activities for fifth and sixth graders were shifted to the High Point Environmental Center. Later, the entire Junior Day Camp program (which had been broadened to include third graders) was moved to the Environmental Center and held in August.

The 1976 Youth/Adult Seminar picked up the ecumenical theme and was held jointly with a group from Emerywood Baptist Church.

By 1982, we returned to the weekly Vacation Church School. This continues to be a vital and progressive part of our teaching ministry, thanks to the many dedicated and talented workers who give so unselfishly of their time and energies each year.

The Youth Fellowships

One group within our church plunged into the era of rapid change with excitement and enthusiasm — our young people. They had grown up with all the electronics, the high mobility, and the prosperity of our society. To them, exploring, probing and questioning was a way of life.

Keeping up with that crowd of active and alert youngsters required boundless energy, a willingness to risk new experiences, and a strong proclivity for "hanging loose." We were extremely blessed to have many capable youth leaders and resource people fit those criteria quite adequately.[12] Our Youth Fellowships not only survived, they flourished.

During the past twenty-five years, our youth have been strongly supported by the congregation and, in turn, have done their part to enhance the vitality of the church.

Worship services, retreats, work camps, service projects, and many other approaches have characterized the programs of the Junior High (later known as the Middle School) and Senior High Fellowships.

The Kids of the Covenant, a group for fourth and fifth graders, was formed during the latter part of these 25 years. They meet one Sunday afternoon each month for service, learning experiences and fun.

In all, the youth ministry has proved interesting, exciting, and challenging for a large number of our young people, and they have provided some real inspiration for the entire church.

Tying It All Together

Yes, First Presbyterian's Teaching Ministries have kept pace with the radical changes of the past twenty-five years. They have done so through the innovative and vigorous efforts of many committed church members, leaders, and a strong staff.

What is more, in keeping the pace during this period we have set a difficult pace for the years ahead. However, as always, we are confident our future leaders will prove equal to the challenge.

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1. Jones, Paul Tudor, D.D., Minister, 1945-1951. See *History of the First Presbyterian Church, High Point, N.C.,* by Octavia Jordan Perry, Page 223ff.
2. Watts, Roy Edward, D.D., Senior Minister, 1951-1967. See Appendix 3: Church Personnel.
3. Allen, William Kirk, Jr., D.D., Senior Minister, 1967-1983. See Appendix 3: Church Personnel.
4. Woodmansee, Richard Scott, D.Min., Senior Minister, 1983-.See Appendix 3: Church Personnel.
5. For a complete listing of Associate Ministers, see Appendix 3: Church Personnel.
6. For a complete listing of Directors of Christian Education and other teaching staff members, see Appendix 3: Church Personnel. Also see the Appendices for the various teaching ministries.
7. For a complete list of Church School superintendents and resource team coordinators, see Appendix 10: The Church School (Sunday School).
8. See Appendix 13: The Presbyterian Home.
9. For more details and a listing of workers, see Appendix 7: Children's Ministry.
10. Braxton, Sammie (Mrs. Steven L.), Director of Children's Program Ministry, 1979-1981. See Appendix 3: Church Personnel.
11. For more details, see Appendix 11: Vacation Church School.
12. For more details and a listing of leaders, see Appendix 8: The Youth Ministry.

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SECTION II

Ministry In A Changing World

A church exists for a purpose beyond itself because it is the visible representation of Christ in the world. As "ambassadors of Christ"[1] we are called upon to make His presence felt in tangible ways in the everyday world in which we live.

Representing Christ to the world through witness and social involvement has become an increasing concern for our people during the last twenty-five years, as we have seen reflected throughout the first section of this book.

There were, however, some notable and specific ways we expressed our commitment to that task. It is to these actions and trends that this section is addressed.

It should be noted at the outset that the specific incidents and actions to which we refer are by no means all our church did to make the presence of its Lord felt in our city and around the world. They merely represent the types of things we were involved in as the People of God.

Also, it should be noted that much of the work in the area of social involvement was done quietly, and without fanfare. In fact, many of our people gave of themselves and their resources so unobtrusively that few ever knew the work they were doing.

Thus, we do not mean to slight anyone by focusing on the work of a few. Our effort is to report on some of the activities of our people, our church, and various groups within our church which best represent the spirit of our public witness.

And so, let us begin.

CHAPTER FIVE

A Deeper Social Conscience Awakens

What began as a disquieting tremor beneath our calm exterior during the fifties, became a bone-rattling rumble during the sixties.

The peaceful racial demonstrations became tumultuous and destructive riots. Instead of eating goldfish and packing people into phone booths, students began staging violent protests and burning draft cards, and fanatics began shooting down national heroes.

Issues our nation and community had always been too busy to deal with before, suddenly began dealing with us. It seemed every time we turned on our televisions, somebody we did not understand was wanting something we thought unreasonable.

At first, many of us tried to ignore it, hoping it would all "go away" as it had done so many times before. Instead, it grew louder and more threatening.

By the end of the sixties, "they" had our attention. "They" were the blacks who felt disenfranchised and discriminated against; "they" were the students who were unwilling to give their lives to defend what we had worked so hard to build and sacrificed so much to protect; and "they" were the poor who "wanted a piece of the action."

So the people of our church began to listen as never before. We disliked their methods, but began to grapple with their plights. Admittedly, some of us did not listen very well in the beginning; we couldn't distinguish what they were saying because of the extremes of their languages and antics. But gradually we began to hear more of what they were saying.

Slowly, ever so slowly at first, the social conscience of our church began to awaken. Scriptures like, ". . . Whatever you did not do for one of the least of these, you did not do for me,"[2] began to take on new meanings. Songs like "We Shall Overcome"[3] and "The answer, my friend, is blowin' in the wind"[4] began bearing more and more the ring of truth.

Many of our people began looking beyond "fixing the blame" toward "solving the problems." Our efforts to search for an authentic Christian response quickened in pace and broadened in scope.

The Dialogue Begins

"Every man is a potential enemy, even those whom we love," wrote Dr. Reuel L. Howe.[5] "Only through dialogue are we saved from this enmity toward one another."

"To get into significant touch with" was the way Professor Howe had defined dialogue.

Dr. W. Kirk Allen[6] agreed wholeheartedly with Professor Howe that the first step toward healing the brokenness of our world was dialogue. By the time he came to First Presbyterian Church in High Point many of our people had begun to at least suspect that communication held out some hope in the ominous situation we faced. Some even dared to hope dialogue was at least the beginning of a Christian response.

Arriving in June 1967, Dr. Allen set about in early fall to initiate contact with other members of the Christian community of High Point, and started getting acquainted with many of the black ministers and civic leaders. By the beginning of 1968, he was reporting regularly on his findings to the Session and other groups within the church, and urging the church to become more involved in racial struggles.

On April 4, 1968, Dr. Martin Luther King, Jr. was shot down in Memphis, Tennessee. That event threatened to fan into open flames the racial tensions which had smouldered for decades in our own community. Dr. Allen and many of our church leaders worked quietly, and behind the scenes, to calm the explosive situation.

But Dr. Allen knew that simply quieting things down held no long-term solutions to the deep rifts which divided our community along racial lines. He knew that the basic problems were issues like hunger, segregation, discrimination, and poor housing.

On April 21, 1968, he urged the Session to open our church to civic and religious leaders for dialogue on racial tensions within our community. The Session granted the request, and the first of many such meetings was held.

That first dialogue was far more significant for its symbolic meaning than for its tangible results. Out of it grew an awareness among our people of some of the real issues involved, a public identification as an involved church, and the active participation of many more of our members in community service projects.

A New Activism Emerges

It wasn't as if our church and its people had not been involved in the civil rights struggles or the plight of the poor before that time. The fact is that Dr. Watts[7] and many of our members had been working unheralded for decades in trying to assist individuals and groups in dealing with such problems. Many of our church classes had long been discussing such issues as racial conflicts.

What was different was that everything was more open and visible. In the years that followed, our church was to take a more vocal and public stance in dealing with racial problems.

By the summer of 1968, many of our people were actively involved in such projects as the Model Cities Commission, the Redevelopment Commission, Developmental Daycare, and a number of other programs designed to meet the needs of the underprivileged in our community.

Broadened Horizons

Our mental and spiritual horizons are a little like elastic — once they are stretched beyond a certain point, thay never quite spring all the way back to their restrictive size.

That, in a nutshell, is what happened to our church during the late sixties. Once jolted into action, our people found that an authentic Christian response to a world in desperate need must always include positive action and an open attitude.

Since that time, our involvement in community concerns has steadily increased until ours is now one of the most involved churches in our city.

It shows up in many ways:

- Far more of our people are volunteering time to civic and service organizations.
- Our young people have been involved in one service project after another in low-income and government housing areas.
- Many of our people have been active in starting and working with such groups as the High Point Human Relations Commission.
- We have supported financially and with volunteers the daycare center at St. Paul Presbyterian Church and other efforts to ease the burdens of the poor.
- Dialogues with groups and individuals who see things differently have become common fare for our Church School classes and other groups within our church.
- Our people have become more active in political issues — often taking opposing sides, but involved.

A catalogue of all such activities would require more space than we have available here. Suffice it to say that we, the People of God in this time and place, have at least begun the continuing search for an authentic Christian response.

The Broadening Continues

A great deal more was involved in the awakening social conscience of our church than simply dealing with racial issues. We grappled with a variety of issues during the last twenty-five years, including: the Viet Nam war, the refugee problem, nuclear weapons, women's rights, problems of the aging, problems of the handicapped, etc., etc., etc.

Here, we can only highlight a few of the positive actions our congregation has taken to deal with major issues of our time.

It should be noted that one of the things we realized more fully when we broadened our horizons was that we are a part of a broader Christian community. Thus many of the things we shall list in this section were cooperative efforts with other church and civic groups.

Benevolence Giving Increases

During the last twenty-five years, our budget for benevolences has more than doubled. At the latest report, our church ranked among the highest in Orange Presbytery in benevolent giving.

In addition to the organized giving of our congregation, many other less formal assistance efforts go virtually unreported. We have supported such groups as Urban Ministry, and a number of our members have provided excellent leadership to other community organizations like United Way.

One interesting sidelight to our setting the pace for benevolent giving is that it inspires others to join in. A good example is the Burger King restaurant across the street from our church. Shortly after it opened, in the mid-sixties, our pastor approached the manager and asked him to set up an arrangement whereby the church could be billed monthly for meals they served to transients referred by the church. The manager cheerfully agreed, but never sent us a bill. After a couple of months of sending transients to the restaurant for hamburgers, fries and a drink, the pastor asked the manager why we had not received a statement. "Oh, we can take care of it," he replied jovially. The practice has continued ever since, and the church has never received a bill.

Work for the Status of Women

The status of women in our church and society became a major concern for many within our congregation during the late sixties and has remained a priority since.

First on the list of priorities was to put our own house in order by opening traditionally all-male groups to women. In December 1969, Ernestine Dallas (Mrs. J. Sanders, Sr.)[8] and June Bailey (Mrs. Carl A.)[9] were ordained as the first women Deacons of our church. Dr. Allen noted that Carl A. Bailey,[10] a Ruling Elder, assisted in his wife's ordination.

By December of the next year (1970), the church had ordained its first woman Elder, Florence Womack (Mrs. John A., Sr.).[11] Her husband, John A. Womack, Sr.,[12] a Ruling Elder, had assisted in the ordination. Also, three women were added to the Diaconate at that time. A number of women have since been added to the Session and all have served capably and with distinction.

In other actions, our church has actively supported the work of the High Point Women's Shelter (an agency serving battered women) and several of our members have been active in women's advocacy groups.

Concerns of the Aging

Our church has been involved in many efforts to deal with problems faced by aging people and their families. We have already mentioned some of our involvement with residents of the Presbyterian Home,[13] our major renovations designed to make our facilities more accessible to the aging and other handicapped persons,[14] and the Deriter Club.[15]

But there have been many other efforts by our people to ease the unique problems faced by those who are aging and to enhance the quality of their later years. A number of groups within the church have conducted major studies to learn more about the specific problems of the aging, and how to minister more effectively to them.

One good example of a cooperative effort by members of our church to assist Senior Citizens has been our continued interest and involvement in the Mobile Meals program. Several members of our church were very active in getting that project started. Since its inception, the Women of the Church [16] and various other groups have provided regular volunteer assistance by making deliveries of a hot meal five days a week. A valuable by-product of this service is the fellowship offered all participating parties.

Concerns of the Environment

When many of our adults were growing up, the word "environment" was used primarily to speak of one's immediate surroundings. However, with the activism of the sixties and seventies came a new awareness of the massive and growing problems of pollution, depletion of natural resources, and other concerns. "Environment" came to mean the world in which we live and the atmosphere which surrounds it.

Largely through the leadership of Bill Faver,[17] our people were alerted both to some of the wonders of our world, and to some of the gigantic problems we face.

The involvement of our youth at the High Point Environmental Center, the many seminars and group sessions held and attended by our church, and the strong actions taken to preserve our natural resources have all served to acquaint us with the problems of the environment.

In fact, our church has been so closely involved with the Environmental Center that when Bill Faver left in 1974 to lead the Center, many within our congregation felt it was merely an extension of our church's work to save the environment.

World Hunger Becomes A Major Concern

Electronic communications and increased mobility brought the problems of the world's starving masses into our living rooms and into our church. By the early seventies we learned that fully one-third of the world's population goes to bed hungry every night and that inestimable numbers of people had died from starvation since the beginning of this twenty-five year period.

Gradually, our social consciences were awakened to their plight and many tangible steps have been taken to help.

In 1976, Dr. Allen introduced the "Pennies for Hunger" project of Orange Presbytery.[18] It was met with great enthusiasm by our people, and has become an important part of our ministry.

Under this program, each communicant is asked to give two cents for each meal he or she eats. Families save pennies (perhaps in a jar on their table) at each meal. On a designated Sunday each quarter, the children of our congregation are called to the front to receive the offering. They enjoy watching and hearing the coins drop into the large containers as they are passed from row to row. It is one of the most moving events of our worship life together as the children bring these offerings to the altar to be dedicated.

Many other projects to aid the world's hungry have been conducted by our church during this period. Perhaps even more productive are the projects for Ethiopia, Bangledesh, Biafra, and other countries in which our people have individually participated.

Ministries to Third World Nations

Another term began to creep into our vocabulary during the last twenty-five years — "third world countries." Used to describe the underdeveloped nations of the world, it usually is associated with massive economic, health, and social problems. Through the mass media and our ministries, people became aware of problems these people face.

Several of our people took trips to remote parts of the world to minister to citizens of the third world nations.[19] Through the ministry of World Vision [20] and other worthwhile groups, they worked in projects to help build and operate hospitals, water supply systems, and other critical needs. In addition, they have shared with other Christians from around the world in holding Bible studies and worship services. Their travels have taken them to Haiti and Ecuador.

Working With Refugees

Our people also became aware that many nations of the world have huge numbers of refugees who wander about looking for food, shelter

and medical attention. Displaced by wars, famines, and natural disasters, they simply have no resources to sustain their lives and care for their families.

To reach out to these people, our congregation "adopted" a Laotian boat family. On December 1, 1979, less than three months after the introduction of the idea, the Vue family,[21] Xay Kou, Xia Yang, and their two children (Plong and Pleng) arrived in High Point — more than a month ahead of schedule.

Almost as soon as they arrived, Xay Kou (the father) was employed as a drum cleaner by the Lilly Company, and they very quickly became self-supporting. The family was housed temporarily in a basement apartment at the home of a member of our church until their house was ready for them to occupy on December 13. Several doctors in the church assisted with medical attention until the family was established.

The family became active in the church and was warmly received by our people. In May 1983, the Vue family moved to Southern California to be closer to relatives in a large and growing Laotian community.

In all, the adoption of the Vue family proved to be a great learning experience for our congregation.

Toward Ever-Broadening Horizons

Fortunately, we humans have been endowed by our Creator with the ability to quickly forget the pain of traumatic experiences like those we have shared during this period of rapid and tumultuous change.

Unfortunately, we all too often forget the lessons they taught us and, therefore, consign ourselves and our children to repeat them.

It seems a natural human response to constantly look for a place to rest, a comfortable and pleasant place to be. There, we tend to settle down and take life as it comes.

Yet the nature of our covenant life together during the last twenty-five years has shown us that the authentic Christian response includes reaching out to touch others and to make an impact on the world in which we live.

And so, together, we move into the next twenty-five years with a glimmer of hope, with some trepidation, and with a whole lot of love.

After all, we are and shall always be, The People of God, in this place, at this time.

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1. II Corinthians 5:20.
2. Matthew 25:45 (NIV).
3. "We Shall Overcome," was a rallying song for the non-violent civil-rights demonstrations led by Dr. Martin Luther King, Jr., during the fifties and sixties.
4. "Blowin' In the Wind," by Bob Dylan, was a popular protest song of the mid and late sixties.
5. Howe, Dr. Reuel L., *The Miracle of Dialogue* (The Seabury Press, Inc., 1963), Page 3.
6. Allen, William Kirk, Jr., D.D., Senior Minister, 1967-1983. See Appendix 3: Church Personnel.
7. Watts, Roy Edward, D.D., Senior Minister, 1951-1967. See Appendix 3: Church Personnel.
8. Dallas, Ernestine (Mrs. J. Sanders, Sr.). See Appendix 5: The Diaconate. Also see Appendix 1; Historical Highlights.
9. Bailey, June (Mrs. Carl A.). See Appendix 5: The Diaconate. Also see Appendix 1: Historical Highlights.
10. Bailey, Carl A., Ruling Elder. See Appendix 4: The Session.
11. Womack, Florence (Mrs. John A., Sr.). See Appendix 4: The Session. Also see Appendix 1: Historical Highlights.
12. Womack, John A., Sr., Ruling Elder. See Appendix 4: The Session.
13. See Appendix 13: The Presbyterian Home.
14. For details on renovations for handicapped persons, see Appendix 17: Our Anniversary Celebrations.
15. See Appendix 9: The Adult Ministries.
16. See Appendix 6: The Women of the Church.
17. Faver, William H., Director of Christian Education, 1969-1974. See Appendix 3: Church Personnel.
18. See Appendix 15: Missions Projects.
19. See Appendix 5: Missions Projects.
20. World Vision, Inc. is a non-denominational Christian ministry working primarily in third world countries.
21. For more details on the Vue Family, see Appendix 15: Missions Projects.

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APPENDIX 1

DID YOU KNOW THAT . . . in 1853, Eli Denny bought six acres of land in what is now downtown High Point? A staunch Presbyterian, he, like his father and grandfather, had lived under the influence of the famous minister and educator, Dr. David Caldwell, in the Buffalo Creek region of Greensboro. One of his first concerns after moving his family to the yet unnamed location was the establishment of a Presbyterian Church in the area which had been predominantly Quaker since its settlement in the 1700s.

In 1857, the Reverend Pleasant Hunter Dalton moved to High Point, and he and Mr. Denny worked together tirelessly. A lot was secured on English Street between Main and Elm streets. When weather permitted, services were held there under a large oak tree. The congregation sat on improvised benches of slabs and sang songs unaccompanied by any musical instrument. Since the Methodist Church, which had been completed about that time, had no full-time pastor, Mr. Dalton was invited to hold services there at any time the pulpit was unoccupied.

In due time a building was started. Eli Denny and his two sons did a great deal of work on the wooden structure — the total cost of which was $1,234.00. The church was organized on September 3, 1859 with eleven charter members — four of whom were from the Denny Family. Since there was no money to buy an organ, Mrs. Dalton, who was a music teacher and owned both a piano and organ, placed her organ in the church.

DID YOU KNOW THAT . . . Mrs. Margaret Denny, wife of Eli Denny, organized the first Sunday School in the town in 1857 before any church was built? It met in the W. C. Jones Store Building.

DID YOU KNOW THAT . . . on April 14, 1860, the first children were baptized in the church? Mr. and Mrs. Bartlett Y. Hunt were parents of four and Mr. and Peter Thurston of two. Peter Thurston was a well known cabinet and coffin maker. His portrait hangs in the High Point Museum beside a chest of drawers which he made. He is the great-grandfather of our member, Edith Gray Joiner (Mrs. Arthur E.).

DID YOU KNOW THAT . . . the last meeting of the Synod of North Carolina, under the old General Assembly, was held in Statesville in October of 1860 with Elder Eli Denny in attendance? On November 1, 1861, when Synod met at Raleigh, it dissolved all connection with the General Assembly of the Presbyterian Church of the United States and appointed delegates to meet at Atlanta with commissioners from Presbyteries of the South to form a General Assembly of the Confederate States of America. This division lasted until 1983, and now the churches are again united.

DID YOU KNOW THAT . . . the first pipe organ owned by the church is believed to have been bought in the early 1800s? It had to be hand pumped to make music. The teenage boys of the congregation took turns pumping it. On a few occasions, the organist became quite embarrassed when, despite her best efforts, no music was produced and all she could hear was short snoring sounds from the location of the pumper behind the organ.

DID YOU KNOW THAT . . . in May of 1896, a lot at a cost of $1,250.00 was purchased on the corner of Main and Green streets for the erection of a building large enough to accommodate the growing congregation? Work was begun immediately and the building was completed in the fall. Because it cost more than was anticipated and some members were not able to meet their pledges, the church was not debt-free until early in 1907.

DID YOU KNOW THAT . . . the first record of a budget system and an every-member canvass inaugurated in the church was recorded during the year 1905-1906? There were about 180 members. The amount considered necessary was about $2,000.00, with the pastor's salary as $1,000.00.

DID YOU KNOW THAT . . . in the fall of 1919 Jack Burris organized what was believed to be not only the first Boy Scout troop in the Presbyterian Church, but the first troop in High Point? Although the troop lacked a formal charter and national procedures, it was ably led by Mr. Burris for about two years. Then official Scouting began to take place in the South, and in November of 1923 a charter was issued to the First Presbyterian Church for Boy Scout Troop No. 1. F. Logan Porter was the first scoutmaster.

DID YOU KNOW THAT . . . when the new church building on South Main Street was completed, there were no funds for a much desired carpet for the sanctuary? Mrs. Eliza Fisher Rodgers (Mrs. Phillip B.) offered to the Ladies Aid Society two propositions. One was to make a Signature Quilt, with a charge for each name that was written upon it; the other was to secure pledges to be paid in monthly installments. She agreed to collect the pledges, and each month walked the rounds. The sum collected did not provide for sewing the carpet together, so the ladies did that themselves. The quilt is now preserved at the High Point Museum.

DID YOU KNOW THAT . . . the Rev. Pleasant Hunter Dalton, beloved first pastor of the church, is buried in Oakwood Cemetery? Near him lie his wife, several infant children, and his son Archie, who died of a sudden illness while a student at Union Theological Seminary. Mr. Dalton worked untiringly from 1857 to 1859 to establish the church and served as pastor from 1859-1866, and again from 1874-1887.

DID YOU KNOW THAT . . . in 1926 with the church membership at 486, crowded conditions existed in the building at South Main and Green streets? It was decided to look for a suitable site for a new building. The present site was purchased from Mr. J. Elwood Cox for the sum of $75,000. The R. K. Stewart Company, a local firm, was given the contract for the erection of the Gothic building. The first dirt was dug on Thanksgiving Day, November 25, 1926. The first service was held in the beautiful new building on April 1, 1928.

The *Presbygram* of August 29, 1984, under the DID YOU KNOW paragraph, contained this item: "The large white oak tree to the left of the front door, which was a good sized tree when the church was built, struggled desperately to live for several years. It did survive and has even survived after being struck twice by lightning." This prompted me to put in writing a sequel reminiscent of the big oak tree.

"It was near the yeat 1940 while my husband, Orin C. Williamson, was pastor, that a workman from the Davey Tree Company of Greensboro came to the manse early one sweltering summer day and asked to speak to the pastor, who was not at home at the time. He then told his mission, and I referred him to Henry V. Koonts, the Chairman of the Board of Deacons.

"He took his seat on the porch, mopped his face and poured out his heart in loving concern for the ailing tree that he had previously worked on for several years. He said, 'I do not like to work for churches — they have to have a deacon's meeting before anything can be done to the tree, and that might take several weeks, and all the while the tree is struggling to survive and needs that life-giving tonic.' A parent could not have made a more ardent plea for their seriously ill child. My heart was touched to the point of becoming very bold, and I assured him that for *this* job he would not have to wait. Then, it became my turn to do some pleading to help me keep that promise. Work was started the very next day on the tree.

"Who knows? Could it be that the emergency shot in the arm of over 40 years ago was potent enough to maintain our tree's vitality and beauty to this good day?

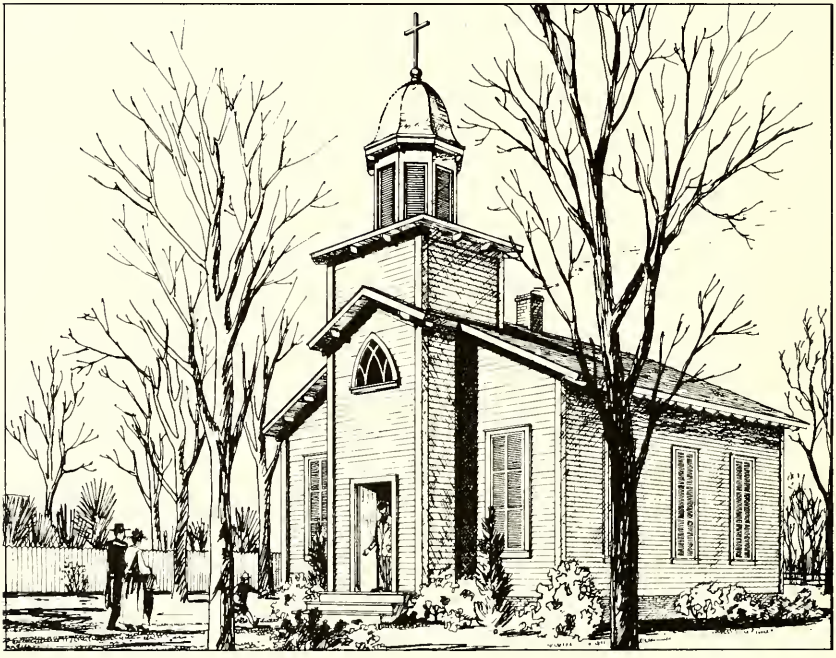
"LONG LIVE THE GREAT OAK."

Lois F. Williamson

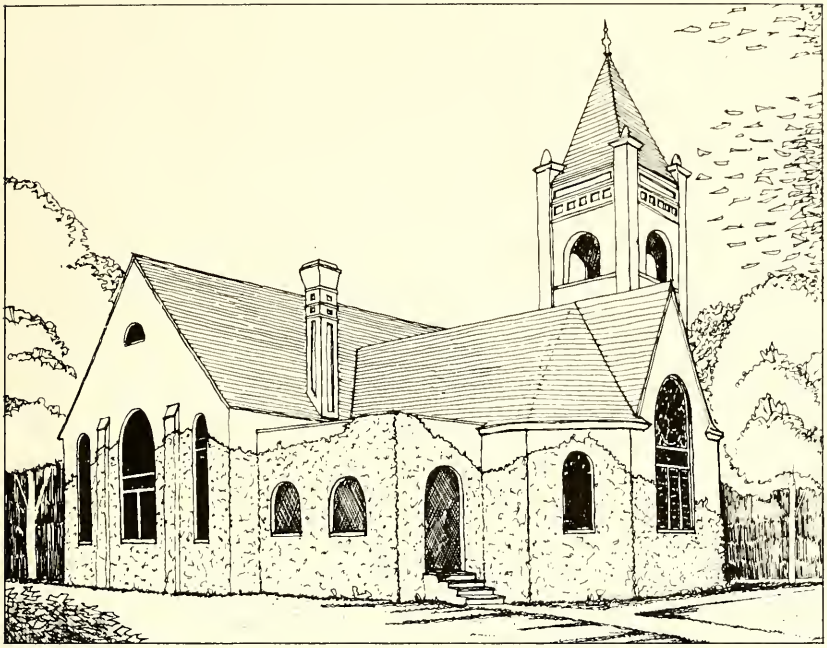
DID YOU KNOW THAT . . . the beautiful willow oaks on the lawn were set out by Dr. W. A. Hayes after the church was built? He brought them in from his farm, which was out beyond Cedrow Avenue.

DID YOU KNOW THAT . . . the church's 75th Anniversary came in 1934 during the depth of the Depression? There was no money for a celebration. However, Mrs. Wm. A. Hayes (mother of Teenie Dallas [Mrs. J. Sanders] and Lucie Wall [Mrs. Frank W.] and her circle decided that a way would be found. Pictures of the former ministers had been secured. Some were tintypes and some were newspaper clippings. Mr.

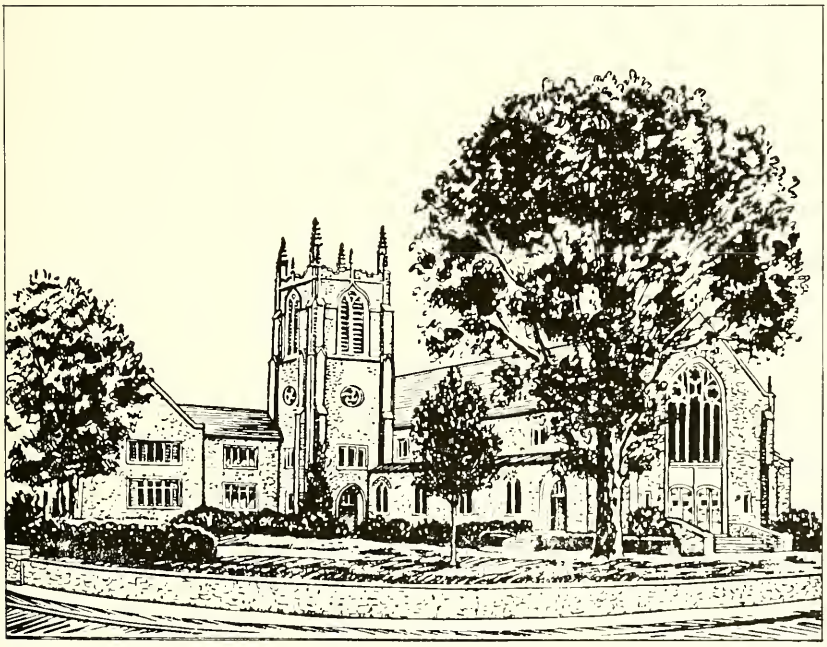
1857 *"The worshippers shall worship the Father in spirit and in truth."*
—John 4:23.



1859 *"Jesus Christ himself being the chief corner stone."*
—Ephesians 2:20.



1896 *"Upon this rock I will build my church, and the gates of hell shall not prevail against it."* —Matthew 16:18.



1926 *"And the Lord said unto him, I have hallowed this house, which thou hast built, to put my name there forever, and mine eyes and mine heart shall be there perpetually."* —I Kings 9:3.

Dodamead, a well-known photographer, agreed to do a portrait of each in color for a very small cost. The money was raised in many ways. They felt that there must be a celebration. Mrs. Hayes learned that the Kraft Company would serve a dinner without cost as an advertising means. To cover other expenses, tickets for 25¢ were sold. Mr. A. Carter Dalton, a grandson of the first minister, was toastmaster.

DID YOU KNOW THAT . . . It was assumed that the pledges which had been made and the anticipated sale of the valuable property at South Main and Green Streets would be sufficient to very nearly finance the construction of the present building. However, no one could foresee the great depression and the bank failures that followed. No suitable offer was forthcoming for the property and many of the most liberal contributors were left practically bankrupt. It was only through persistence and sacrifice of some of the men that the church was saved. Crisis followed crisis and many times the situation seemed hopeless. Twenty years after the first dirt was dug the church was debt free and the Dedication Service was held on Thanksgiving Day of 1946 during the pastorate of Dr. Paul Tudor Jones. In 1959, when Dr. Roy Watts was pastor, the One Hundredth Anniversary of the church in High Point was celebrated. Dr. W. Kirk Allen was the pastor in 1978 when the Fiftieth Year in the present building was observed.

DID YOU KNOW THAT . . . in July of 1936 the first issue of a monthly newsletter, *The Blue Stocking,* was published? For some reason, it did not survive. Near the end of 1941, seeing the need of such a publication, the Pastor, Dr. Williamson, discussed it with Miss Amelia Hough, the Director of Christian Education. Subsequently, she was in charge of what for a time was called simply *The Church Newsletter.* In 1945, at the suggestion of Mr. Charles Perry, it became known as the *Presbygram.* The work was done on an A. B. Dick Mimeograph. Tables were set up in the church parlor and the young people stopped by after school to ready the *Presbygram* for mailing. It became a weekly about 1970.

DID YOU KNOW THAT . . . the beautiful cross which is suspended in the rear of the pulpit over the chancel rail in the sanctuary was a gift of Elders P. Hunter Dalton, Sr. and A. Carter Dalton? It was made at Snow Lumber Company from directions furnished by Dr. Paul Tudor Jones, who had admired a similar cross in James Chapel of Union Theological Seminary in New York City. It is made principally of gilded wood. The grape leaf and vine design along the inside of the cross is cut of a thin metal, silver in color. The cross was in place for the Easter Sunday service on April 17, 1949.

DID YOU KNOW THAT . . . through the efforts of Lib Marlowe (Mrs. Tom A.), Sudie Young (Mrs. R. K.), and Octavia Perry (Mrs. Charles W.) a large amount of money was raised for the Birthday Offering in 1957? The money came partially from donations collected

for signatures embroidered on a lovely grey tablecloth by Mrs. Young. The cloth was given to the pastor's wife, Mrs. Roy Watts.

DID YOU KNOW THAT . . . due to the ability and determination of one our members, Octavia Jordan Perry (Mrs. Charles W.), *The History of the First Presbyterian Church of High Point, North Carolina, 1859-1959* was published as one of the Centennial Objectives? Because of Mrs. Perry's countless hours of work pouring over faded records of a hundred years, we have a record of the perseverance of the small membership during and after the dark years of the War Between the States and later during the bleak years of the Depression, when it seemed the beautiful new building might be lost. Octavia's husband, Mr. Charles W. Perry, was Chairman of the Special Finance Committee which was instrumental in saving the church building.

In answer to requests of 45 Genealogical Libraries, copies of the *History of the First Presbyterian Church of High Point, North Carolina, 1859-1959* by Octavia Jordan Perry (Mrs. Charles W.) were mailed to them.

DID YOU KNOW THAT . . . in 1970 about thirty women of the church worked for many months to make the Chrismons that hang on the tree in the sanctuary? Mildred Whipple (Mrs. Henry B.), who was in charge, secured the instructions from the small Ascension Lutheran Church in Danville, Virginia. The Chrismon Tree originated in that church in 1957. Since that time, the idea has spread to Christians all over the world. Many of our women, who did not help to make the Chrismons, contributed to the cost of the lights. There is a small light for each family unit in the membership.

DID YOU KNOW THAT . . . one of our members, Bertha Buie (Mrs. Samuel T.), had served as the Church Hostess for thirty years when she retired in 1971? Mrs. Buie, who joined the church in 1913, was the daughter of Mr. W. C. Herndon, Church Treasurer from 1890 until his death in 1916. She is especially remembered for her delicious chicken pie and Russian tea.

CHICKEN CASSEROLE
(Bertha Buie)

Cook a 5-5½ pound chicken until tender. Remove from bones. Cut into small pieces and put into bottom of long, deep pan or Pyrex dish. Grind skin and add if desired.

Over the chicken arrange 4-6 hard-boiled eggs, sliced.

Next, cover with a mixture of 3 cans mushroom soup and one pint milk heated together. OR: 1 quart chicken broth thickened with 6 tablespoons flour. Then add 1 small can Carnation milk.

Cover with 4 oz. crushed potato chips and bake in hot oven 20-30 minutes.

Serves 12-15.

RUSSIAN TEA
(Bertha Buie)

Add 2 teaspoons whole cloves and 2 sticks cinnamon to 1 quart water. Boil 5 minutes. Pour this mixture over 10 tea bags and steep 10 minutes.

To juice of 6 lemons and 3 oranges, add 4 cups (more or less) sugar.

Pour 1 quart boiling water over rinds and pour off immediately into juice-sugar mixture.

Add additional 2 quarts boiling water.

To have clear tea the two mixtures must be combined either when both mixtures are cold, or when both are hot.

Makes 1 gallon plus.

DID YOU KNOW THAT . . . the church bulletins from 1947-1971 were carefully preserved by Henry Whipple, Minister of Music, and have been permanently bound? This is an on-going project of our church.

DID YOU KNOW THAT . . . the beautiful tower of the church has twice been struck by lightning? On one occasion the ceiling of the sanctuary was damaged by the water which entered it. Because of the difficulty in finding stone to match, it was some time before the tower could be repaired.

DID YOU KNOW THAT . . . Robert Avery, who faithfully served as custodian of the church for thirty-three years before retiring in 1973, missed ringing the bell summoning the worshipers on only two Sundays? Though he has had no formal education in music, he plays the piano and organ by ear and very creditably. He often played on Sunday evenings for the children who were having meetings. Robert and his wife, Elease, still live in High Point. Robert was recently awarded a high honor by his denomination, being ordained an Elder by the General Assembly of the Church of God in Jesus Christ Apostolic. We congratulate Robert on his being elected to this high office in his church, and we know that his many friends in our church are very proud of him.

DID YOU KNOW THAT . . . the church bell which is rung so faithfully by Gerald Payne each Sunday was given to the church on English Street by Mr. W. L. Springs? The two hundred and ten pound bell, for which he paid the sum of $77.40 was purchased from Joseph Benard and Company, Bell Founders. Since 1859, members have heard its clear, sweet tones. It was installed in our present church tower by Turner G. Cummings.

DID YOU KNOW THAT . . . First Presbyterian Church has become the Mother Church of four churches in the High Point area? Its officers and members were leaders in the founding of Brentwood, Crestwood, Randolph, and Forest Hills churches.

Brentwood Presbyterian Church

Randolph Presbyterian Church

Crestwood Presbyterian Church

DID YOU KNOW THAT . . . Sewell Farlow, at whose store the meeting was held at which it was decided to ask that High Point be granted a town charter, not only became a member of First Presbyterian Church soon after its organization in 1859, but also was appointed a Trustee? On Saturday, May 26, 1984, a marker was unveiled at the site of the store, where the Radisson Hotel now stands.

DID YOU KNOW THAT . . . a graph of the church for counted cross stitch has been prepared by Shirley Alexander (Mrs. H. Albert, Jr.) and may be obtained at the church for a donation of $2.00 to the Women's Work?

DID YOU KNOW THAT . . . the beautiful Belgian linen doilies embroidered with angel faces which are used in serving Communion were a gift of Margaret Haworth Dalton (Mrs. Robert Frank)? They first belonged to Mr. Dalton's grandmother, Mrs. R. Frank Dalton, who purchased them while traveling in Europe.

DID YOU KNOW THAT . . . when the church celebrated its 125th Anniversary, Carol Griffith, Director of Christian Education, prepared a coloring book for the children? The book consists of pictures of the three church buildings, the first pastor, and of other items of interest concerning the church. Thank you, Lucie Wall (Mrs. Frank W.), for historical data and Frances Barbee (Mrs. E. S.) and Carolyn White (Mrs. Murray M., Jr.) for collating the book.

DID YOU KNOW THAT . . . the historians for the Women of the Church have for many years kept a careful record with pictures of the activities of the organization? These very interesting and informative books are to be kept under lock and key in the new Media Center.

DID YOU KNOW THAT . . . all the beautiful art glass windows were purchased from the High Point Decorative Glass Company at a cost of $3,500.00?

APPENDIX 2

Symbols of Our Church

Windows on the Left Side (looking toward the pulpit)

THE EAGLE is a symbol of the Apostle John. Eagles are believed to fly higher than any other bird, and they are strong, beautiful birds. With its large wing span, the eagle is majestic, and therefore a good symbol for John since he expresses the divine nature of Jesus Christ in exalted terms. John was a man of deep spiritual insight, as we see in the Gospel of John, the three Epistles, and the Book of Revelation. We are reminded by this symbol that in Isaiah, Chapter 40, part of a verse says, ". . . they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles. . . ."

THE WINGED OX OR BULL is a symbol for Luke. The ox reminds us that people used to sacrifice animals to God, and that this custom changed when Jesus Christ became the perfect sacrifice for our sins. Luke gives great prominence to Jesus' life, teachings, death, and resurrection. He emphasizes the universality of the Gospel. Jesus died for all people. In addition to the writing of the Gospel, we believe Luke was the author of the Book of Acts.

THE ROCK OF AGES: This is the cross with a ray of light shining on it. It is designed so that the cross stands out, and this is appropriate since in each of the Gospels, Jesus' crucifixion is given great emphasis. The emphasis is obviously on the cross as a powerful symbol of the fact that God in Christ through the crucifixion offers us forgiveness for our sins and newness of life forevermore. The cross is empty, emphasizing the fact that we worship a risen, living Lord.

THE CROSS AND CROWN is a symbol obviously referring to the death and resurrection of Jesus Christ. The Crown has been a symbol since ancient times for our hope of life eternal. Through Christ's resurrection, we hope and trust that the essence of our being lives with God throughout eternity. The Cross and the Crown go together since there is never resurrection without crucifixion.

THE CUP AND GRAPES: The cup is the emblem of Christ's passion. When we partake of the juice at the Lord's Supper, we are constantly reminded that He loves us beyond comprehension in being willing to shed His blood on our behalf. The grapes signify the sacrament of the Lord's Supper. They, of course, are the source of communion wine. We are also reminded of Jesus' true humanity when He said, "If it be your will, let this cup pass from me. . . ."

THE CROSS AND ANCHOR: This symbol represents steadfastness and assurance with regard to our salvation through the sacrifice of Jesus Christ. The origin might be Hebrews 6:19 where the author reminds

us of the covenant God made with Abraham and then says, "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf. . . ."

I H S: This symbol consists of the capitalized first three letters of the Greek word for Jesus. Jesus, being fully human and fully divine, has shown us better than anyone else what God is like. God has thoroughly identified with us in the coming of the Son of God.

ALPHA AND OMEGA: The alpha and omega are the first and last letters of the Greek alphabet which appear in passages from Revelation such as 1:8, "'I am the Alpha and the Omega,' says the Lord God, 'who is and who was and who is to come, the Almighty.'" This symbol emphasizes the joyous message that Christ has been with us from the beginning, and has risen, and reigns forever.

Windows on the Right Side (looking toward the pulpit)

THE ANGEL (WINGED MAN) represents St. Matthew. This symbol does not try to represent Matthew as being perfect, but rather to indicate that humans like Matthew can in fact live as followers of Jesus. We can die to our sin and live more and more unto righteousness. Matthew's life as a tax collector was changed radically by his calling from Christ. His commitment deepened to such an extent that tradition tells us that Matthew died as a Christian martyr.

THE LION is the emblem of St. Mark. It may be that the lion was picked for Mark due to its dignity and strength. The Gospel of Mark is a great book arranged to teach profound theological truths. Anyone who could have written the Gospel of Mark must have had a sense of the majesty and power of God. We do not know much about Mark himself. He was with Paul and Barnabas on their first missionary journey, and they must have had an argument as he left and returned to Jerusalem. Later, Paul and Mark were back together.

THE LAW: This symbol represents the ten commandments and the law of God as received by the people of Israel. We remember that Jesus said that He came not to destroy the law but to fulfill it. This symbol encourages us to be faithful to the law of God, which is the law of love written on our hearts through the presence of the Holy Spirit as well as the ten commandments.

THE DOVE is a symbol of the Holy Spirit. The bird makes us think of motion as the Holy Spirit shows motion, life and vigor. It is said at Jesus' baptism, "He saw the heavens open and the Spirit like a dove descending upon him." The dove is the preferred symbol for baptismal fonts, which is true of our font.

THE OPEN BIBLE symbolizes the Word of God, and we are reminded of the passage, "Your word is a lamp unto my feet and a

light unto my path." The Bible points us to God's Mighty Acts in history. It defines who we are as the people of God. The Bible is our final authority in all matters of faith and life.

THE LAMP OF KNOWLEDGE: This symbol reminds us of Christian knowledge, and of Psalm 119:105, "Thy word is a lamp to my feet and a light to my path." The lamp is often used in connection with Reformation Day, wherein we are reminded of October 31, 1517 when Martin Luther nailed his Ninety-five Theses to the church door at Wittenberg. Luther's action brings to mind the search of every Christian for knowledge of the truth.

THE ROSES: The rose has been used to refer symbolically to many things. The Messianic Rose derives its meaning from the thirty-fifth chapter of Isaiah where it is stated that the desert shall blossom as a rose at the coming of the glory of God. The rose may also symbolize the Nativity.

THE LILIES: Easter lilies are associated with the resurrection for two reasons. The first is simply that they bloom at that time of the year, and another is the seeming decay of the bulb of the lily until it finally grows and blooms at Easter. This suggests the theological concept of life out of death. We die to selfishness and rise again to newness of life. Though the body shall perish, we have a spiritual body throughout all eternity with God due to the grace of God. The lily is one of the most beautiful and significant symbols employed in Christian art.

THE CELTIC CROSS: The Celtic Cross is found hanging over our pulpit area, on the top of our roof over the Main Street door, and on

the panes of our front doors in the narthex. This is one of the oldest and most interesting forms of the cross. The circle can represent a number of things, including the unity of all Christians in Christ. It is sometimes called the Cross of Iona. Iona is an island off Western Scotland where missionaries first established a foothold in Scotland.

The Celtic Cross hanging in the chancel is there due to the inspiration that Dr. Paul Tudor Jones received as he worshiped in James Chapel of Union Theological Seminary in New York City. He observed a Celtic Cross like ours, and found it to be a powerful visual aid in worship. Dr. Jones consulted P. Hunter Dalton, Sr. and A. Carter Dalton with regard to pictures, dimensions, and descriptions from a visit to James Chapel. Then the Messrs. Daltons' craftsmen at Snow Lumber produced a reasonable facsimile for our sanctuary. The Cross is gilded wood, about four feet by three feet. The grape leaf and vine design along the inside of the Cross is cut of a thin metal. At the four points of the Cross there is ruby-red stained glass. We are grateful for this joint venture of Dr. Jones, Hunter Dalton, Sr. and A. Carter Dalton.

CROSS PATEE: This Cross is found over each window in the sanctuary at the very top.

THE NATIVITY SCENE: This is the large window above the balcony facing Main Street. The beautiful use of color in all of the windows is greatly enhanced in the Nativity Scene due to its size. We are constantly reminded of the Incarnation, that God is with us, and that God totally accepts us by becoming one with us. The Nativity Scene also reminds us that God did not come as a military ruler to dominate the world, but rather as the Savior calling all people to repentance, forgiveness, and to responsible living according to the will of God.

Other Symbols In Our Sanctuary

THE PULPIT: The pulpit represents the Word of God as read and interpreted. It reminds us of the fact that the Bible is our final authority for all matters of faith and life. On the upper side of our pulpit, there are bunches of grapes. Grapes stand for Holy Communion, and when in bunches of twelve they can stand for the twelve Apostles.

THE BAPTISMAL FONT: Our baptismal font reminds us of the fact that through Jesus Christ we can be thoroughly cleansed of our sins. This occurs at all stages of life from birth through death. Our baptismal font is made of solid marble and was presented to the church in memory of Frances Dorcas Perry, daughter of Mr. and Mrs. Henry Perry.

COLOR SYMBOLISM is used by many denominations with the seasons of the Christian year. The following summary of prevailing usage may be helpful:

Advent	Violet
Christmas Eve and Christmastide	White
Epiphany	White
Lent	Violet
Holy Week:	
Monday, Tuesday, Wednesday	Violet
Maundy Thursday	White
Good Friday	Red
Eastertide	White
Pentecost (and week following)	Red
Trinity Sunday (and week following)	White
Sundays After Pentecost (and weekdays)	Green

The above information was revised by Dr. R. Scott Woodmansee, Minister.

APPENDIX 3

Church Staff
1959-1984

Pastors

Roy Edward Watts
William Kirk Allen, Jr.
Richard Scott Woodmansee

Associate Pastors

Clifford Douglass Caldwell
Kay Moser Misenheimer
Daniell Carl Hamby
Carl Alton Rush

Assistant Pastors

Samuel Norman Thomas
Clifford Douglass Caldwell
Kay Moser Misenheimer

Parish Associate

Thomas McIlwaine Davis

Directors of Christian Education

Martha Stevenson
William H. Faver
Carol Griffith

Ministers of Music

Henry Burdette Whipple
Roger Gayle Miller
Warren Clement Coker
Dot Rountree (Mrs. C. J.)

Organists

Henry Burdette Whipple
Elizabeth Miller (Mrs. Roger)
Warren Clement Coker
Judith Millar (Mrs. J. B.)

Support Staff

Administrative Assistant
Rosemary Bosch (Mrs. Richard H.)

Church Secretaries
Amelia S. Kimball (Mrs. H. Thomas)
Kitty Boone (Mrs. Donald L.)
Doris F. Baldwin
Jane Ferguson Willis (Mrs. Jerry R.)
Rosemary Bosch (Mrs. Richard H.)
Sara Thomas (Mrs. J. C.)
Jo Ann Williams (Mrs. Richard E.)
Sappho Baldwin (Mrs. James)
Peggy Cooper (Mrs. James Douglas)

Business Secretaries
Kathryn Craven (Mrs. O. Arnold, Jr.)
Virginia Smith (Mrs. Andrew H.)
Mary Crump (Mrs. Wesley)
Grey Fargis (Mrs. H. G.)
Wanda Cornell (Mrs. Arthur B.)
Carolyn Pouncey (Mrs. James H.)

Bookkeepers
Janice Sutphin
Dot Martin (Mrs. Chester T.)

General Secretaries
Marjorie Harrison (Mrs. Brad)
Sandra Sanders (Mrs. Lance)
Jackie Templeton (Mrs. John A.)
Peggy Cooper (Mrs. James Douglas)

Weekday Kindergarten Teachers
Jeanne K. Mallory, Director
Kate A. Harrelson
Iris Creech (Mrs. William S.)
Mrs. C. H. Childress
Ginger Hicks (Mrs. Francis), Director
Sara Howell (Mrs. James D.)
Anne Tillson (Mrs. David K.), Director
Jewel Farlow (Mrs. J. B.), Director
Carol Cox (Mrs. Ralph J.)
Nancy Larrick (Mrs. Rick)
Jessie Lynn Simril (Mrs. Robert)
Sammie Braxton (Mrs. Steven L.)

Dietitians
Bertha Herndon Buie (Mrs. Samuel Thomas)
Bobbie Suggs (Mrs. James)
Bernice Wallin (Mrs. Guy Richard)
Amie Mance
Jacklyn Gomo
Ida Mae McConnel
Sally Tarolli (Mrs. Richard)

Director of Children's Program
Sammie Braxton (Mrs. Stephen L.)

Mother's Morning Out
Carol Cox (Mrs. Ralph J.), Director

Sextons
Robert Avery
Charles Simmons, Jr.
Richard McCoy
Rufus Duff
John Thomasson
Glover Harris
James Dixon
Hugh Williams
Thomas Littlejohn

Property Administrator
Donald Wright

Maids
Thressea Peguse
Sarah Tyson
Radar Marks
Wilhelmina Portee
Eloise Keenan
Evelyn Andrews
Elizabeth Wilson
Ophelia Archie
Emma Reeder

Dr. Roy Edward Watts
(1951-1967)

Dr. Roy E. Watts came to First Presbyterian Church, High Point, North Carolina, in 1951, as our Senior Minister. He was originally from Mississippi. He graduated from Rhodes College, Memphis, Tennessee, with an A.B. degree, and earned his B.A. degree at Union Theological Seminary, Richmond, Virginia. In 1950, Dr. Watts was awarded an honorary Doctor of Divinity degree from Rhodes College.

After receiving his degree from Union Theological Seminary in 1929, Dr. Watts concurrently served four churches in Virginia, namely, Emporia Presbyterian Church, Emporia, Virginia; Lawrenceville Presbyterian Church, Lawrenceville, Virginia; Aberdour Presbyterian Church, Jarrett, Virginia; and Union Presbyterian Church, near Lawrenceville, Virginia. He also served churches in Leland, Mississippi; Albemarle, North Carolina; and Clarksdale, Mississippi.

Dr. Watts has served as moderator of the Presbyteries of East Hanover, Virginia; Central Mississippi; Mecklenburg, North Carolina; North Mississippi; and Orange, North Carolina. He has been elected a commissioner to the General Assembly three times and has filled offices on the Presbytery and Synod levels, as well as serving on the Boards of Trustees of Peace College, Raleigh, North Carolina; St. Andrews College, Laurinburg, North Carolina; and Montreat Association, Montreat, North Carolina.

Dr. Watts is married to the former Margaret Frances Vincent of Emporia, Virginia.

Since retiring in 1967, Dr. and Mrs. Watts have made their home in High Point, North Carolina, and are much beloved members of the community.

The Session unanimously voted to bestow the honor of Pastor Emeritus on Dr. Watts. On December 6, 1983, he preached a very impressive and moving sermon in his acceptance of this honor.

Reverend Samuel Norman Thomas
(1957-1960)

Reverend Samuel Norman Thomas was called as Assistant Minister and Minister of Christian Education in 1957.

Rev. Thomas was originally from Pink Hill, North Carolina. He attended Presbyterian Junior College, Maxton, North Carolina, and graduated from Davidson College, Davidson, North Carolina, with a B.A. degree in psychology; and Union Theological Seminary, Richmond, Virginia, with a B.D. degree.

He has served as pastor of White Plains Presbyterian Church and Ashwood Presbyterian Church, both in Acme, North Carolina.

Rev. Thomas is married to the former Frances Boland Lindler and has two sons, Samuel, Jr., and James, and one daughter, Frances.

In 1960 he accepted a call to Hawfields Presbyterian Church near Burlington, North Carolina.

Reverend Clifford Douglass Caldwell (1960-1969)

Reverend Clifford Douglass Caldwell was called by the Session as an Assistant Minister to First Presbyterian Church in High Point, North Carolina, in 1961, and later became Associate Minister in September, 1962.

He was originally from Bristol, Tennessee. He earned his B.A. degree from King College, Bristol, Tennessee; and his M.D. degree from Union Theological Seminary, Richmond, Virginia. He served as pastor at McQuay Memorial Church, Charlotte, North Carolina, for six years prior to coming to this church.

His wife is the former Louise Peterson. The Caldwells have four children. Two were born before his ministry in our church and two during his ministry at First Presbyterian Church. The children's names are Melinda, Douglas, Sarah and John.

In June, 1969, Reverend Caldwell accepted a call to Bethel Presbyterian Church in Staunton, Virginia.

Dr. William Kirk Allen (1967-1983)

Dr. William Kirk Allen was called to the First Presbyterian Church, High Point, North Carolina, as its Senior Minister. He is originally from Greenville, South Carolina, and graduated from Furman University, Greenville, South Carolina. He earned a B.D. degree at Union Theological Seminary, Richmond, Virginia. He was a chaplain in the United States Naval Reserve, and did graduate work at Union Theological Seminary, New York City, New York; and Austin Presbyterian Seminary, Austin, Texas. King College, Bristol, Tennessee, awarded Dr. Allen an honorary degree of Doctor of Divinity. He has served churches in Ronceverte, West Virginia; Greenville, Texas; Lufkin, Texas; and Kingsport, Tennessee.

Dr. Allen filled many positions in Synod and Presbyteries, including the Synod of Appalachia (East Tennessee, Southwest Virginia, and Western North Carolina), and positions in the Presbyteries of Brazos, Texas; Holston, Tennessee; and Orange, North Carolina. He also served on the General Executive Board of the Presbyterian Church U.S. and worked actively with the Consultation on Church Union.

Dr. Allen is married to the former Dorothy Nabers, daughter of Charles Haddon Nabers, a former minister of our church. They have four children: Judy Allen Smith, Haddon, Bill, and Nancy Allen Mackenzie.

In 1983, Dr. Allen retired from First Presbyterian Church, High Point, North Carolina, and moved to Montreat, North Carolina.

Reverend Kay Moser Misenheimer
(1972-1978)

Reverend Kay Moser Misenheimer received his B.A. degree from King College, Bristol, Tennessee, and his M.D. from Union Theological Seminary, Richmond, Virginia.

He served as Pastor in Cedar Grove, Siler City, and Burlington, North Carolina. Reverend Misenheimer served as Associate Pastor of the Church of the Covenant, Greensboro, and First Presbyterian Church in Winston-Salem, North Carolina.

In 1972, Reverend Misenheimer was called as an Assistant Pastor to the First Presbyterian Church in High Point, North Carolina, and in January, 1973, became Associate Pastor.

In 1978 he accepted a call to serve two churches in the Asheboro, North Carolina area.

Reverend Misenheimer is originally from Asheville, North Carolina, and has a daughter, Carol Misenheimer Young (Mrs. Larry), and a son, Barry K. Misenheimer.

Dr. Daniell Carl Hamby
(1977-1981)

Dr. Daniell Carl Hamby came to First Presbyterian Church, High Point, North Carolina, in July 1977. He was ordained and installed as Associate Pastor on September 11, 1977. He was called to First Presbyterian Church as Associate Pastor with a heavy responsibility in Christian Education.

Dr. Hamby is a native of Atlanta, Georgia. He graduated from Presbyterian College, Clinton, South Carolina, with a B.A. in music/fine arts. He received his Doctor of Ministry from Columbia Theological Seminary, Decatur, Georgia.

He is married to the former Virginia Sonnen, and they have one child, Elizabeth Lee Hamby, born in 1980, in High Point, North Carolina.

He served a shared ministry approach during these years, serving as Associate Pastor and directing Christian Education.

He accepted a call to St. Andrews Presbyterian Church, Macon, Georgia, and resigned from First Presbyterian Church in High Point, North Carolina, on February 28, 1981.

Reverend Thomas McIlwaine Davis
(1981-1983)

Reverend Thomas McIlwaine Davis came to First Presbyterian Church in High Point, North Carolina, as a Parish Associate.

He is originally from Waxhaw, North Carolina. Reverend Davis received a B.A. degree from Davidson College, Davidson, North Carolina, and his B.D. degree from Union Theological Seminary, Richmond, Virginia. He served twenty years as Executive Secretary of Albemarle Presbytery, North Carolina, and before that as Pastor of the Canal Street Presbyterian Church, New Orleans, Louisiana.

Reverend Davis is married to the former Mary Bailey.

Dr. Richard Scott Woodmansee
(1983-)

Reared in Oklahoma City, Oklahoma, and Little Rock, Arkansas, Dr. Woodmansee received his B.A. degree from Davidson College, North Carolina; his M.Div. degree from Union Theological Seminary, Richmond, Virginia; and his Doctor of Ministry degree from Columbia Theological Seminary, Decatur, Georgia.

He has served as Pastor of the Collierville Presbyterian Church, Collierville, Tennessee (Metro-Memphis); as Chaplain at Davidson College, Davidson, North Carolina; and as Pastor of the John Knox Presbyterian Church, Metro-Atlanta, Georgia, prior to coming to First Presbyterian Church, High Point, North Carolina, in June, 1983.

His wife is the former Priscilla Ann Selby, and their sons are John and David.

Dr. Carl Alton Rush
(1984-)

Reared in Mobile, Alabama, Dr. Rush received his B.S. degree from Auburn University, Auburn, Alabama, and his Doctor of Ministry degree from Union Theological Seminary, Richmond, Virginia.

He served as an Associate Pastor in a church just outside Glasgow, Scotland, for his Year in Ministry while at Union. He also served for a year as a Youth Worker at First Presbyterian Church, Baton Rouge, Louisiana, prior to coming to First Presbyterian Church as Associate Pastor in June, 1984.

His wife is the former Stacia Jordan, and they have a son, Will.

APPENDIX 4

The Session
1959-1984

Ruling Elders Emeriti:

Harry L. Brown
George C. Connor, Sr.
George A. Covington
E. B. Gamble
Tyree H. Nabors
Alex M. Rankin, Jr.

Life Class:

Harry A. Alexander
William H. Flythe
Clyde M. Garrison
John W. Herndon
Earnest H. McCall
William S. McKinney
John A. Womack, Sr.

Ruling Elders:

Fred W. Alexander
Clarence M. Allred
William R. Atkins
Carl A. Bailey
Walter L. Bean, Jr.
James E. Beeson
D. Tom Blue
Paul D. Bobb
Billy L. Boyles
Steven L. Braxton
Harry L. Brockmann
Bill E. Connor
George A. Cooke
Max H. Cooke
Ralph J. Cox
William S. Creech
A. B. Croom
Esther Culp (Mrs. Robert G., Jr.)
Robert G. Culp, Jr.
J. Sanders Dallas, Jr.
J. Sanders Dallas, Sr.
Carter Dalton
P. Hunter Dalton, Jr.
P. Hunter Dalton, Sr.
Hal A. Davis
Martha Davis (Mrs. Hal A.)
Donald P. Douglass
Robert H. Dutnell
A. Doyle Early, Jr.
J. Harold Everington
Arthur J. Glover
Samuel H. Groce
Ralph Gurley
Samuel T. Hart
Elliott M. Hester
Peggy Hester
(Mrs. Elliott M.)
James H. Hogg
Lois Hogg (Mrs. James H.)
John C. Holderfield
James S. Hunt
George E. Hutchens
Vernon W. Idol. Jr.
I. Paul Ingle
Reuché Kimrey (Mrs. Willard H.)
Willard H. Kimrey
Henry V. Koonts
Lillian Leath (Mrs. MacLean B.)
Charles W. Ledford, Jr.
William D. Lemons
William W. Lentz
John F. Lynch, Jr.
Carlton W. Mackey
Charles S. McGahey
Charles A. McMurray, Sr.
Richard D. Meisky
Harold P. Morrison
Vann A. Nealeans
Alva B. Newton
Ernest J. O'Banion
Howard R. Pancoast
Charles W. Perry
Jeanne Pleasants (Mrs. J. Edward)
J. Edward Pleasants
Charles E. Plummer
F. Logan Porter, Sr.
Noble T. Praigg
Harry E. Rothrock, Jr.
Marion C. Rowland, Jr.
Bob H. Safrit
B. Guy Shivers
Richard A. Short

D. Waring Smith
Frank B. Smith
Robert I. Smith
John W. Southerland
H. Charles Spencer
Charles E. Stuart
David K. Tillson
R. D. Tillson
John H. Tobin
Stanley G. Twigg
Charles A. Varner, Jr.
Murray M. White, Jr.
J. Paul Williamson
Florence Womack
(Mrs. John A., Sr.)
John A. Womack, Jr.

The Session

The Book of Order of the Presbyterian Church (U.S.A.) defines the Form of Government, the Rules of Discipline, and the Directory for the Service of God for our church.

The government and jurisdiction of a particular church is lodged in the Church Session, which consists of the Pastor(s) and Ruling Elders. The church's ministry of sympathy and service is especially lodged in the hands of the Deacons (collectively called The Diaconate), who serve under the jurisdiction of the Elders (collectively called The Session). Both Elders and Deacons are elected yearly by the congregation for three-year terms.

On September 30, 1984, as listed in this appendix, the Session was comprised of Ruling Elders Emeriti, Life Class Elders, and Elders elected to serve in the Classes of 1984, 1985, 1986, and 1987. Also included in this listing are names of former Elders who served during the period from 1959 through 1984.

On December 30, 1979, the congregation approved the motion to discontinue the Life Class. Life Class members at that time had the option to continue to serve in the Life Class, or could resign and be eligible for election.

Information in Section I of this book relates the story of twenty-five years of our Session in action, and was compiled from the weekly Session minutes by Mr. and Mrs. John A. Womack, Sr., and Mr. and Mrs. John A. Womack, Jr.

Committees of The Session

Administrative Committee

The Administrative Committee has general responsibility for all staff functions, including professional staff and support staff. They make recommendations to the Board of Deacons concerning salaries. They approve requests for the use of the buildings by outside groups. The committee is composed of Elders and Deacons, the Moderators of the Finance Committee and Property Committee and the President of the Women of the Church. The Administrative Committee elects its own Moderator.

Columbarium Committee

The Columbarium Committee is a temporary committee formed for the purpose of planning, designing and bringing to completion a Columbarium to be constructed on the north side of the church building. Pledges or contributions now being accepted.

Committee on Committees

The Committee on Committees has general responsibility for suggesting committee structure (recommending chairmanships on Sessional committees other than the Administrative Committee) and selecting task forces.

Congregational Care Committee

The Congregational Care Committee has general responsibility for visiting sick and shut-in members of the congregation and at the Presbyterian Home. Yearly the Congregational Care Committee sponsors a New Member Dinner for new members of the congregation who have joined within the past 12 months.

Evangelism Committee

The Evangelism Committee is charged with the responsibility of visiting prospective members of the congregation.

Long-Range Planning Committee

The Long-Range Planning Committee does long-range planning for the congregation. The scope of the planning is usually decided by the chairman and the committee members themselves.

Nurture Committee

The Nurture Committee has responsibility for all education in the church. Specific areas include: Church School, Vacation Bible School, Teachers and Weekday Kindergarten. This committee also selects, evaluates and recommends curriculum materials to the Session.

Planned Giving Committee

The Planned Giving Committee functions in conjunction with the Gifts and Memorials Committee and was established to design specific opportunities for both immediate and deferred gifts from assets, and to serve as counsel with planned giving prospects. Made up of lawyers, accountants, trust officers, estate planners and life underwriters.

Witness Committee

The Witness Committee has the responsibility of planning, carrying out, and evaluating a Witness Season Emphasis each year; of coordinating home mission efforts in the congregation such as Mobile

Meals, Urban Ministry, Pennies for Hunger, Presbyterian Home, etc.; of making recommendations to the Session for designation of Witness Season offering; of making recommendations to the Board of Deacons regarding budget of all benevolent giving of the congregation.

Worship Committee

The Worship Committee has responsibility for worship in the congregation, suggesting frequency of the Sacrament of Holy Communion and general oversight of the music programming. The Worship Committee supervises the Associate Deacons and the Wedding Committee.

a. Associate Deacons — Ushers.
b. Wedding Committee — A group of women who assist brides-to-be in planning weddings in the church. They usually direct weddings.

APPENDIX 5

The Diaconate
1959-1984

Life Class

Marshall C. Kellam
Z. P. Long
E. J. Oglesby

Deacons

Fred W. Alexander
H. Albert Alexander, Jr.
T. Bruce Alexander
Clarence M. Allred
Preston H. Andrews
William R. Atkins
Carl A. Bailey
June Bailey
(Mrs. Carl A.)
James M. Bailey
Sidney E. Bailey
Robert Baker
Walter L. Bean, Jr.
H. Lewis Biggerstaff
D. Tom Blue
Paul D. Bobb
Earl L. Boggess
Richard H. Bosch
Bill L. Boyles
Thomas C. Boyles
Steven L. Braxton
Charles H. Brockmann
Ralph E. Brooks, Jr.
Ralph M. Brown
Frank B. Caldwell
J. William Carpenter
Jack Cecil
Harold R. Cheek
Kenneth M. Cheek
Ralph Cheek
Rudolf W. Cisco, Jr.
Aaron N. Clinard
Bill E. Connor
Willa Grey Connor
(Mrs. Bill E.)
George C. Connor, Jr.
George A. Cooke
Max H. Cooke
Ray A. Correll
William Corrigan
Jack B. Cottingham
Robert B. Courts, Jr.
George A. Covington
O. Arnold Craven, Jr.
William S. Creech
A. B. Croom
Robert V. Cross
Charles W. Crotts
Harry R. Culp
Robert G. Culp, Jr.
Esther Culp
(Mrs. Robert G., Jr.)
Robert G. Culp III
Ernestine Dallas
(Mrs. J. Sanders, Sr.)
J. Sanders Dallas, Jr.
R. Frank Dalton
Martha Davis
(Mrs. Hal A.)
Robert C. Deale, Jr.
John W. Deyo
Arthur P. Dickens
Arthur P. Dickens, Jr.
Donald P. Douglass
Flo Durway
(Mrs. Daniel)
Robert H. Dutnell
Betsy Dutnell
(Mrs. Robert H.)
A. Doyle Early, Jr.
Mary Louise Edwards
(Mrs. J. Roger)
George S. Erath
J. Harold Everington
Bradoak R. Frazier
James W. Fulton
E. B. Gamble
William Scott Garten
Arthur J. Glover
Sarah G. Glover
(Mrs. Arthur J.)
Samuel H. Groce

Robert A. Gross
Ralph Gurley
Samuel T. Hart
Roy H. Hayworth, Jr.
Robert I. Helm
Helen Herndon
(Mrs. John W.)
W. Clarence Herndon
Elliott M. Hester
Peggy Hester
(Mrs. Elliott M.)
Lois Hogg
(Mrs. James H.)
John C. Holderfield
Rodney J. Holtzmuller
Venable M. Huffman
James S. Hunt
Joseph G. Hunt
W. Jack Hunt
D. W. Hunter
James E. Jones
Jo Ann Jones
(Mrs. James E.)
J. Carl Kaneer
Wendell B. Kelly, Jr.
James G. Kerr
P. Douglas Kerr
Gene C. Kester
Thomas S. Kester
Reuché Kimrey
(Mrs. Willard H.)
C. P. Kirkman, Jr.
Ray L. Kisiah
Robert H. Koonts
Ralph Bruce Laney
Lillian Leath
(Mrs. MacLean B.)
Charles W. Ledford
Charles W. Ledford, Jr.
William D. Lemons
David W. Lopp
Johnny C. Lucas
John F. Lynch, Jr.
Carlton W. Mackey
Lawrence H. Mallard
Kenneth G. Mann
Ben H. Martin
Robert L. Martin, Jr.
James W. McAfee
Kenneth W. McAllister
J. H. McCall
William S. McKinney
Thomas A. McNeill
Ann McNeill
(Mrs. Thomas A.)
Richard D. Meisky
Daniel W. Mellinger II
David S. Miller
Dean Miller
(Mrs. Felix F., Sr.)
Felix F. Miller, Jr.
N. Laird Minear
James Morgan
Tyree H. Nabors
Charles E. Nash
Drew B. Nealeans
Vann A. Nealeans
Elizabeth Nealeans
(Mrs. Vann A.)
Alva B. Newton
Ernest J. O'Banion
William F. Okey
Chauncey M. Pegram, Jr.
Jeanne Pleasants
(Mrs. J. Edward)
Leslie D. Preston
John S. Queen
Michael E. Quinto
Edward C. Rankin, Jr.
Edward C. Rankin III
Bert W. Rau
Kenneth Redman
Jerry W. Robbins
Phyllis Robbins
(Mrs. Jerry W.)
Harry E. Rothrock, Jr.
Marion C. Rowland, Jr.
William Rupp
Bob H. Safrit
H. Dupuy Sears, Jr.
B. Guy Shivers
Andrew H. Smith
Robert I. Smith
William D. Smith
James R. Spence
H. Charles Spencer
A. Edward Spivey
Mark Sumner, Jr.

Roger G. Taylor
Eloise Taylor
(Mrs. Roger G.)
Frank A. Terry, Jr.
David K. Tillson
Anne Tillson
(Mrs. David K.)
John H. Tobin
Stanley G. Twigg
William Van Liere
Charles A. Varner, Jr.
R. Colby Walton, Jr.
Norman C. Weisbecker
Edwin L. West, Jr.
C. A. White
David J. White
George E. White
Murray M. White, Jr.
Cecil R. Wilcox
John A. Womack, Jr.
Hilco Woudstra
William E. Wyche

Diaconate

The Diaconate, equally as important as the Session, although under the Session's jurisdiction, takes a vital part in the life of our church. The Diaconate is comprised of thirty-six members. Each Deacon is elected by the congregation to serve a three-year rotating term, or when necessary, is elected to fill the unexpired term of a previously elected Deacon.

To assist in the fulfillment of their duties, the moderator of the Diaconate appoints the following committees:

Finance Committee

The Finance Committee has oversight of the general financial conditions of the church, keeping a proper balance of income and disbursements, according to the approved budget of the congregation; has responsibility for any special financial campaigns approved by the Diaconate, Session, or congregation; prepares the budget each year for presentation to the Diaconate and Session.

Gifts and Memorials Committee

The Gifts and Memorials Committee solicits and recommends the possible use for gifts (monetary and non-monetary) given to the church. The committee operates under the direction of the Finance Committee and the Board of Deacons.

Hospitality Committee

The Hospitality Committee is responsible for securing Deacons as Greeters at the front doors of the church each Sunday morning.

Human Resources and Service Committee

The Human Resources and Service Committee will minister to those "in need, to the sick, to the friendless, and to any who may be in distress" as stated succinctly in *The Book of Order.* They will also organize and encourage all Deacons to do the same.

Kitchen Committee

The Kitchen Committee is the support group for the church Dietitian, and serves as liason between the Women of the Church, the Diaconate, and the Dietitian.

Property Committee

The Property Committee is responsible for maintaining the physical structure of all church property. Some members of this committee are assigned the responsibility of maintaining the manse property. The committee purchases necessary equipment and arranges for repairs as required. Major expenditures are first presented to the Diaconate and, when necessary, cleared by the Session.

Stewardship Committee

The Stewardship Committee has the responsibility for the stewardship education of the congregation and works cooperatively with the educational groups of the church in this responsibility. The Stewardship Committee plans and carries out the Every Member Canvass of the church each year.

Through the years repairs to buildings as large as ours have been required constantly, and one can hardly list the many requests made to the Diaconate. The Diaconate has been asked to approve funds for repair to the manse and to the church building, damage done by snow and lightning; repairs to furnace and boiler, roof and gutters, sidewalks, drives and parking areas, doors and windows, stained glass windows, extra organ maintenance, air conditioning, decorating, replacing locks, etc. They have also had requests for new kitchen equipment, chairs for Sunday School class rooms, office equipment, security systems, carpeting, choir robes, organ console replacement, playground equipment, lighting for parking areas, etc.

Many special fund raising campaigns have been held during the past twenty-five years, a few of which are listed in the following paragraphs.

Between 1964 and 1968, $179,000 was raised for revisions and renovations to the office and class room area of the main building.

A special $40,000 challenge scholarship gift to St. Andrews College, Laurinburg, North Carolina, materialized in 1971, and was given in honor of Dr. Roy E. Watts, Charles W. Perry, and William R. Campbell.

In 1974, a commitment was made to the Queens-Davidson College fund drive for $40,000. However, at the request of the fund drive officials of the college, $30,000 was paid immediately in lieu of the $40,000 pledged. These two colleges are located in Charlotte and Davidson, North Carolina.

To finance major renovations, the ground work was laid in 1982 for the Capital Fund Drive. The plan covered eighteen projects, many

of which were previously authorized and had been planned by the Long Range Planning Committee for several years. A financial consulting firm was hired, and a $400,000 fund raising drive began. The Capital Fund Drive was a tremendous success, exceeding the stated goal by $213,000.

And so one can see from the few items listed in the foregoing paragraphs that the Diaconate has dealt with many financial challenges and has performed its duties in a commendable manner under the leadership of some of the most capable men and women of our congregation, with our ministers as advisors.

Associate Deacons

Class of 1984

Barry L. Baxendale
Owen Bertschi
Barry Byerly
Arthur B. Cornell
Mary Glover
John E. Gonet
Carolyn Hall
Douglas M. Harrison
Betsy Hunt
John M. Millard
Zan Morgan
Monty Recoulley
Donald M. Ross, Jr.
Jo Anne Williams

Class of 1985

Dennis L. Boyles
Raymond Bretzmann
Douglas Connor
Caroline Hunter
Mark F. Johnson
Robert E. Lees
Carol Lowe
(Mrs. Richard)
Marcella McInnis
(Mrs. Robert H.)
Robert H. McInnis
Charles E. Rowe, Jr.
Randall W. Spencer
George R. Straka III
Donald E. Streetman
Jayn Swaim
(Mrs. Ed)
Fred A. Thomas III
Murray M. White III

Class of 1986

Hoyt W. Almond
Scott Bean
Scott Blue
Lorena Holderfield
(Mrs. John)
Gilbert Hoppe
Carlyne Hovis
(Mrs. Richard)
Jack R. Jones
John Kiem
Gary A. King
Henry F. Ledford
Robert Martin III
Patrick A. Meisky
Billy E. Morris
Paul Owen
Thomas Powell
S. Edgar Swaim
Jim Wescott
G. Edward White, Jr.

Class of 1987

Hanna Atkinson
(Mrs. Charles)
Carolyn Boyles
(Mrs. Dennis)
Carolyn Brockmann
(Mrs. Charles H.)
Douglas G. Clark
Stuart L. Crawford
Davis S. Horne

Clifford A. James
Donna Jones
(Mrs. Walter)
Walter Jones
David S. Mackey
Janice Mills
(Mrs. Tony)
Linda O'Briant
(Mrs. Mike)
Mike Quinto, Jr.
T. Campbell Ramsey
Steven Spoon
J. Tarolli
Robert W. Weaver
Douglas H. West

Class of 1988

Ann Busby
(Mrs. Julian)
John E. Gonet
Richard F. Hemphill
Letha Hill
(Mrs. Luther B., Jr.)
Laura King
(Mrs. Gary)
Lamar Lehman, Jr.
Anthony D. Mills
Darrell Nicholson
T. Hopkins Peake
Alan H. Post
Frances Queen
(Mrs. Skip)
J. Keith Sedberry
Allen P. Smith
Natalie Teichman
(Mrs. Alan)
Charles W. Wicker
Richard Williams, Sr.
Patsy Womack
(Mrs. John A., Jr.)

In updating the role of the Associate Deacons, it might serve one's interest to review their beginning. It was suggested in the summer of 1931 that the young men of the church take over as ushers and relieve the Deacons of the responsibility. On Sunday, September 27, 1931, eighteen men, who became known as the Junior Ushers, began this service. The Junior Ushers, who later became known as the Associate Deacons, underwent some formal changes and some informal ones. On December 17, 1969, at a Session meeting, the first women were selected to be Associate Deacons for the Class of 1972. They were: Elizabeth Nealeans (Mrs. Vann A.), Chesley Pearson (Mrs. H. C. "Bill"), and Kate Post (Mrs. Edward N.). On January 4, 1970, the Session voted to elect Dennis L. Boyles to the Associate Deacons, representing the youth of our church, to serve a one-year term. Men, women and youth continue to serve on a regular basis as Associate Deacons.

Beginning on November 11, 1959, the Associate Deacons were asked to help defray the cost of lilies at Easter, and to help the Deacons deliver them to the shut-ins after the Easter morning church service. Beginning in 1985, all flowers used at Easter and Christmas Sunday morning services (except those given as memorials) became a budgeted item, thus involving the entire congregation.

The Associate Deacons do not have formal meetings. They do have a Moderator, who trains newly-elected members and oversees responsibilities of the entire group. Under the Moderator there are four Vice Moderators, who are responsible for the Sunday morning service. The Associate Deacons serve for three months a year, for a three-year term.

APPENDIX 6

Women of the Church

Past Presidents

1920-22	Kathryn Weaver Shipman (Mrs. Ernest M.)
1922-23	Elizabeth Hutchinson Caldwell (Mrs. Alfred S.)
1923-24	Helen Snow Hayes (Mrs. William A.)
1924-25	Rebecca Bacon Taplin (Mrs. Arthur E.)
1925-26	Alma Denny (Mrs. Kenneth C.)
1926-28	Lois Fambrough McCallum (Mrs. Lamar)
1928-30	Anna Conity Porter (Mrs. F. Logan, Sr.)
1930-31	Mary Drew Land Dalton (Mrs. Carter)
1931-32	Octavia Jordan Perry (Mrs. Charles W.)
1932-33	Lucy Abels (Mrs. John C.)
1933-34	Theresa Foy Ingle (Mrs. I. Paul)
1934-35	Dorothy Johnston Smith (Mrs. Frank B.)
1935-36	Emma Lafferty (Mrs. Fred S.)
1936-38	Frances Ennis Dalton (Mrs. P. Hunter, Sr.)
1938-40	Evelyn Fraser Stirewalt (Mrs. Neale S.)
1940-42	Carrie Adams Pleasants (Mrs. George W.)
1942-44	Lucie Hayes Wall (Mrs. Frank W.)
1944-45	Catherine Kellar Tillson (Mrs. Reginald D.)
1946-47	Octavia Jordan Perry (Mrs. Charles W.)
1947-49	Bess Walker Morrison (Mrs. Harold P.)
1949-51	Adele Wineskie Rankin (Mrs. Alex M., Jr.)
1951-52	Margaret Andrew Koonts (Mrs. Henry V.)
1952-54	Lettie Smith Barrier (Mrs. Charles R.)
1954-56	Lois Grier Hogg (Mrs. James H.)
1956-58	Reuché Chadwick Kimrey (Mrs. Willard H.)
1958-60	Kate Morrow Lentz (Mrs. William W.)
1960	Osee Moore Jones (Mrs. Clyde)
1960-61	Lucille Sartin Garrison (Mrs. Clyde M.)
1961-62	Emma Wood Nabors (Mrs. Tyree H.)
1963-64	Martha Bass Davis (Mrs. Hal A., Sr.)
1964-66	Iris Culler Creech (Mrs. William S.)
1966-68	Dean Foster Miller (Mrs. Felix F.)
1968-70	Peggy Witherington Hester (Mrs. Elliott M.)
1970-71	Esther Royer Culp (Mrs. Robert G., Jr.)
1971-72	Jeanne Rankin Pleasants (Mrs. J. Edward)
1972-73	Eloise Rankin Taylor (Mrs. Roger G.)
1973-74	Florence Shelley Womack (Mrs. John A., Sr.)
1974-75	Betsy Twigg Dutnell (Mrs. Robert H).
1975-76	Lillian Agnew Leath (Mrs. Maclean B.)

1976-77 Helen Jones Herndon (Mrs. John W.)
1977-78 Vicki Smith Dallas (Mrs. J. Sanders, Jr.)
1978-79 Marjorie Barker Meisky (Mrs. Richard D.)
1979-80 Kate Huskins Post (Mrs. Edward N.)
1980-81 Martha Campbell Croom (Mrs. Arthur B.)
1981-82 June York Bailey (Mrs. Carl A.)
1982-83 Virginia Hunt McKinney (Mrs. W. Samuel)
1983-84 Elizabeth Benton Nealeans (Mrs. Vann A.)
1984-85 Mary Cowan Shivers (Mrs. B. Guy)

Honorary Memberships

1941 Mrs. J. L. Jackson
1944 Mrs. W. A. Hayes
1948 Mrs. G. W. Denny
1953 Mrs. P. Hunter Dalton, Sr.
1955 Mrs. Roy E. Watts
Mrs. H. P. Hardin (Memorial)
Mrs. Patte J. Alexander (Memorial)
1956 Mrs. Jack Taylor
1957 Mrs. R. E. Bencini
1959 Mrs. E. M. Shipman
Mrs. Charles Perry
1961 Mrs. G. W. Pleasants
1962 Mrs. R. K. Young
1963 Mrs. R. D. Tillson
Mrs. A. M. Rankin, Jr.
1964 Mrs. James Hogg
Mrs. Willard Kimrey
1965 Mrs. E. E. White
1966 Mrs. W. W. Lentz
Mrs. H. P. Morrison
1967 Dr. Roy E. Watts
1968 Mrs. Frank Smith
Mrs. Clyde Garrison
1970 Mrs. S. T. Buie
Mrs. R. H. Garland
Mrs. C. A. McMurray
1971 Mrs. Hal Davis
Mrs. N. S. Stirewalt
1972 Mrs. Henry Whipple
Mrs. E. L. Maclin (Memorial)
1973 Mrs. J. Sanders Dallas
Mrs. Frank Wall
Miss Jessie Thompson
1974 Mrs. C. R. Barrier
1975 Mrs. Marshall Kellam
Mrs. Felix Miller, Sr.
1976 Mrs. John Womack
1977 Mrs. Tyree H. Nabors
Mrs. C. B. Bailey (Memorial)
1978 Mrs. Henry V. Koonts
1979 Mrs. Harry L. Brown
Mrs. John W. Herndon
1980 Mrs. MacLean B. Leath
1981 Mrs. George C. Connor
1982 Mrs. Robert G. Culp, Jr.
1983 Dr. W. Kirk Allen, Jr.
Mrs. W. Kirk Allen, Jr.
1984 Mrs. Roger Taylor

1959-1984

For these twenty-five years, the Women of First Presbyterian Church of High Point have endeavored faithfully to fulfill their adopted STATEMENT OF PURPOSE — "To provide opportunities for women as individuals and in groups, to grow in the knowledge of Christ and

be strengthened as members of His body in our contemporary world, in order that they may understand and fulfill the particular responsibilities they have in the family, in the congregation, in the community, and around the world."

Under dedicated leadership of twenty-three presidents, supportive councils, and members, this organization has maintained the membership, both active and associate, of approximately 550 women pursuing this stated purpose.

Under a reorganization plan during this period, the Executive Council consisted of President, Vice President, President-Elect, Recording Secretary, Corresponding Secretary, Treasurer and Historian. Supporting this Executive Committee are four other committee chairmen:

1. Chairman of Christian Community Action
2. Chairman of Leadership and Resources
3. Chairman of Personal Faith and Family Life
4. Chairman of Ecumenical Missions and Relations

Each committee carries the year forward with its own emphasis through programs at the monthly meetings of Women of the Church and in related projects. The number of circles each year reflect the particular interest women prefer, and all women may choose the kind of circle they wish, be it study or service. An added interest circle was included to utilize our talents and promote fellowship on Wednesday mornings in 1983. This morning of crafts turned into a most successful "OCTOBERFEST" where the women realized $4,366 for their efforts and good fellowship. This fund was utilized in the renovation of the church kitchen during the year of 1984-85. Jeanne Pleasants (Mrs. J. Edward) and Esther Culp (Mrs. Robert G., Jr.) steered our efforts.

Some of our women have served beyond the local organization by filling positions on committees of Presbytery, Synod and General Assembly. Several women found it interesting to attend the Celebration of Union in Atlanta, Georgia, in 1983, although they were not delegates to the General Assembly.

Back in 1960, our church was host to the 63rd Annual Meeting of Orange Presbytery. Charles W. Perry was our official representative and gave the welcome. Lunch was served by the women of the church, and two of our own young men, Joseph G. Walser III and Tony Wen, were received under the care of Presbytery as candidates for the ministry.

Others who chose religious education were George Sidney Bouldin, Jr., son of Mr. and Mrs. George Sidney Bouldin, Sr.; Patricia Hunt Lovelace (Mrs. Ronald Wayne), daughter of Dr. and Mrs. W. Jack Hunt; and Phillip J. Jones, son of Mr. and Mrs. J. Paul Jones.

This church hosted the Golden Anniversary of Synod in 1962, with many dignitaries present, including Dr. Randolph Taylor, who in 1983 became our first head of the reunited Presbyterian Church.

The 70th Annual Meeting of Women of Orange Presbytery was also held here in 1967. This was the year our beloved Minister, Dr. Roy Edward Watts, was given an Honorary Life Membership in our women's organization for his continued support and encouragement in our endeavors throughout his ministry here at First Presbyterian Church.

The 82nd Annual Meeting of the Women of Orange Presbytery was held at our church in 1979. Friendships were renewed and future commitments made to the ongoing dedication of Presbyterian women's work among the 500 women who attended. A total of 125 churches were represented from across Orange Presbytery. An early morning coffee greeted our guests, and luncheon was served at noon in the Fellowship Hall. Marjorie Meisky (Mrs. Richard D.), president of our Women of the Church at that time, brought words of welcome. Helen Herndon (Mrs. John W.) and Lillian Leath (Mrs. MacLean B.) co-chaired the plans for this annual gathering.

These last twenty-five years, we have found ourselves sharing with:

- Presbyterian Home offerings
- Joy Gifts for retired ministers
- Glade Valley School
- Developmental Day Care Center
- Amblyopia Clinics in the schools
- United Church Women
- an Ethiopian youth's education
- a Haiti hospital
- Barium Springs Children's Home
- Missionaries' Christmas gifts
- Least Coins fellowship offerings
- our own college students
- Easter offerings for special needs
- John Umstead Hospital "Operation Santa Claus"
- Mobile Meals every Tuesday
- White Cross hospital supplies and funds for foreign fields and other benevolences

At Christmas the women purchase a tree, place it in the sanctuary and decorate it with lovely Chrismons. This love-task grew out of the enthusiasm of Mildred Whipple (Mrs. Henry B.), who taught those who wished to learn how to make these beautiful ornaments for our tree. Each ornament has a significant pattern of design that tells a Christian message to the beholder. These are carefully stored and brought out each Christmas to be displayed for the joy and wonder of all. They are used in a vesper service of song which tells us Christmas is near.

In the early seventies, it became evident that a Wedding Committee was needed to direct weddings held in our sanctuary or chapel. This committee was first comprised of five women who carefully planned with the bride and her mother for the wedding service. This has proved a delight to the families of the betrothed, and continues today to be most helpful, though the consultants have changed many times. Lillian Leath (Mrs. MacLean B.) chaired the first committee, with four assistants.

At the close of each year an Honorary Life Membership is bestowed upon a person or persons among us who have given of themselves unselfishly and beyond the call of duty to God's work among us. In these twenty-five years, we have chosen thirty-nine persons; a difficult decision each time, because of the many who give so generously of themselves. We praise these women again for what they have meant to us and to this church through these last twenty-five years. Also at this meeting, a memorial service is held for the women who have passed away during the year. The short, impressive service is given by the historian. It is a loving tribute for these women who have meant so much to our church.

Usually during the Witness season the Women of the Church invite husbands for an evening dinner at the church with a special speaker or entertainment that all enjoy. The business session has been held earlier in the day so that this is an evening of pleasure with table settings of an appropriate theme for the enjoyment of the occasion.

At the May meeting each year, the Women of the Church celebrate its birthday, and the tables are always beautiful with flowers or packages to signify the day as "special." An offering is received for some special cause. In 1984 it went towards the Third World Leadership Center in Seoul, Korea.

Our Presbyterian Home friends are often remembered. For a number of years the women gave an ice cream social and a Christmas tea especially for them.

In May, 1983, the Women of the Church planned a reception in honor of Dr. and Mrs. (Dorothy) W. Kirk Allen upon his retirement. The event was held on Sunday afternoon after Dr. Allen's last sermon.

Shortly thereafter, it was a pleasure to welcome our new minister, Dr. R. Scott Woodmansee, his wife, Priscilla, and their two sons, John and David. An afternoon tea at the church by the women was enjoyed by many who came to meet our new minister and his family.

For many years, Lucie Hayes Wall (Mrs. Frank W.) has made preparation for our Communion Services together. She carefully protects and cares for our Communion linens and silver. To her it is a labor of love, which she learned well from her mother and father, who also prepared the Communion elements in their time. This family has exemplified the true Christian Spirit in performing a task that in itself

brings one to the feet of our Lord in prayer and thanksgiving for His abiding love for each of us. We admire and cherish such dedication and Christ-like Spirit.

There are other women who have been active in the women's work as officers and in other capacities, but space does not permit us to name them all. The church will always be grateful for their devotion and services in the growth of women's work. Also, to those ever-faithful historians who have kept the records, we sing your praises. Much of this information, when our memories become dim, would not be available without these historical records.

APPENDIX 7

The Children's Ministries

Nursery

Through the years there have been various ways the church has made available a nursery for pre-schoolers, with volunteers or employed help or both, to enable parents to attend Sunday services and other activities through the month and year.

Up through 1966, there was no organized nursery for any activity in the church. Mothers made arrangements themselves, and with volunteers, for a nursery for Sunday hours and circle meetings. With continued growth of our church, in 1967 there was a very definite need for some form of organization of this phase of work. Margaret Watts (Mrs. Roy E.), wife of our Senior Minister, took the responsibility of organizing our first nursery for Sunday services. Mrs. Watts had the help of Margaret Idol (Mrs. Vernon W., Jr.) in this endeavor. In the following years this program has grown into what it is today — offering nursery and babysitting for the two Sunday morning services, circles, Wednesday Night Fellowship Dinners, and special programs.

This work could not have been accomplished without the untiring and dedicated work of so many members of our congregation. Beginning with Mrs. Watts and Mrs. Idol there were persons like Jennie Herndon (Mrs. W. Clarence), who kept the 4-5-year-olds during church services. William Faver, Director of Christian Education, organized a parents' volunteer program, which was most effective. Carol Cox (Mrs. Ralph J.) carried on this needed work. Although the exact system is no longer in use, parents still operate the church hour nursery on a rotating basis under the direction of our present Director of Christian Education, Carol Griffith, and Debbie Mellinger (Mrs. Dan W.), Chairman of the Nursery Committee. They are aided by Penny Hignutt (Mrs. Jess), and/or others as needed. Mrs. Mellinger's responsibilities as Nursery Chairman also include staffing the nursery with volunteers and/or paid workers.

The history of the last 25 years of our Nursery should not be closed without mentioning some others who have done so much work in this department and have helped to make this ministry possible. They are: Florence Womack (Mrs. John A., Sr.), Dayne Griffin (Mrs. Charlie Everett), Cindy Rankin (Mrs. Edward C. III), Linda Lawson (Mrs. Richard E.), Marge Meisky (Mrs. Richard D.), Judy Allen Smith (Mrs.), Patricia Smith Marley (Mrs.), Nancy Everington Larrick (Mrs. Rick), and Betty Recoulley (Mrs. Monty).

Weekday Children's Programs

In 1959, our Centennial year, our church was enjoying very successful pre-school children's programs. In each of the following years changes occurred, adding groups for various ages and perhaps modifying the already-established groups, to fit the needs as they arose in this department.

One of the greatest strengthenings of our Weekday Children's Program was attaining a State accreditation in 1966. The addition of classes for four- and five-year-old children were also added this same year. In 1975, the decision was made to close out the five-year-old program due to the fact that it was the beginning of Public School Kindergarten in North Carolina. However, this same year we extended the days per week for the remaining programs.

In 1979, under the leadership of our Director of Children's Ministries, Sammie Braxton (Mrs. Steven L.), a new program was established that met with fine favor upon its inception for our church and the community. This was the Mother's Morning Out program. It was designed to enable our young mothers to have a "morning out" and to know her child/children were being well cared for. This program has grown to two days a week, Tuesdays and Thursdays.

As we come to our 125th Anniversary, it is with great pleasure we can say our church offers extensive pre-school opportunities. The Kindergarten programs are structured with fixed enrollment for two-, three-, and four-year-olds and meet Monday, Wednesday and Friday. There is a representative from the school on the Church's Nurture Committee, thereby strengthening our association with the entire church. As we enter into our future we can honestly look back and say it has been a progressive and challenging twenty-five years.

It would be impossible to mention each person who has served so ably in our Church School throughout these years. However, it would be remiss if we do not mention Anne Tillson (Mrs. David K.), who has served as its Director since 1968; Sammie Braxton (Mrs. Steven L.), who has served as a class director and chaired the original committee for Mother's Morning Out; Carol Cox (Mrs. Ralph J.), who also served as a director of classes and at present directs our Mother's Morning Out program; and Jessie Lynn Simril (Mrs. Robert), also a class director.

APPENDIX 8

Youth Ministries

During the past 25 years, the young people of First Presbyterian Church have been strongly supported by the church and, in turn, have done their part to enhance the vitality of the church. Worship services, retreats, work camps, service projects, and more — all of these have characterized the programs of the Junior High (later known as Middle School) and Senior High Fellowships since 1959, as well as that of the "Kids of the Covenant" (fourth and fifth graders), formed in 1983.

One of the highlights of the past 25 years was the 2,000-mile Presbyterian Educational Study Tour taken in 1966 by 33 members of the Senior High Fellowship and their leaders, Esther and Les Preston, Hanna and Buck Atkinson, and Director of Christian Education Martha Stevenson. Senior Highs worked individually to earn money for this trip, which lasted for two weeks and took the group to Tennessee, Louisiana, Alabama, and Georgia. The group really got to know the denomination, as it stayed along the way in the homes of Presbyterians and visited churches different from ours. For example, one church visited actually met in a night club. The group will long remember a Chinese Presbyterian congregation in New Orleans, Louisiana, which ministered to Koreans coming into the country on ships which were docked in that city.

Thirteen Senior Highs and three adults participated in a work camp experience in Hendersonville, North Carolina in 1967. This experience, which lasted for nine days, involved ministering to migrant workers in that town. The group worked long and hard. A building was cleaned out and turned into a clothes closet; steps were built; facilities were repaired; assistance was provided to a day care center which served the children of migrant workers; and babies of migrant workers, normally left in baskets in the fields while their mothers worked, were tended.

In the summer of 1965 the Senior High Fellowship participated in another meaningful work camp experience in the mountains of eastern Kentucky. The group engaged in a number of work projects and conducted a Vacation Church School.

Two retreats, one in the fall and the other in the spring, were held by the Fellowship each year during the 1960s. Among sites for these retreats were Camp New Hope, Camp Cheerio, Camp Betty Hastings, and Camp Hines, all in North Carolina.

A highlight of each year was the traditional Senior Banquet honoring the graduating Seniors. This event, planned by the Senior High Fellowship, always centered on a selected theme and included extensive decorations and entertainment.

During the 60s, the Youth Fellowships were active in many other ways. They contributed to the Ecumenical Fellowship Fund and to World Youth Projects. One year both the Junior High and Senior High Fellowships took care of Santa Claus letters for Barium Springs Children's Home, Barium Springs, North Carolina. There were several editions of the Senior High Presbygram. Informative studies covered such topics as Vietnam, the Rise of New Nations, and a Survey of the Bible. An interdenominational study in 1963 focused on "Issues Facing Young Christians." Visiting deputation teams from Union Theological Seminary stimulated other meaningful study and discussion. Service projects included a trip to Glade Valley School, Glade Valley, North Carolina, to take a load of clothing to the school store; a major summer project of playground assistance at the Clara Cox Housing Development in High Point, North Carolina; clean-up days at the church; and service to the County Home in Greensboro, North Carolina.

Each year the group participated in a New Year's Eve Party and Watch Night Service, many times jointly with the Youth Fellowship from the Wesley Memorial United Methodist Church. Christmas and Easter devotional booklets for the entire congregation were prepared and distributed by the Senior High Fellowship. Additionally, for several years the Senior Highs participated in the World Mission Conferences at Montreat, North Carolina. Participation in the Sunday Morning Worship Service on Youth Sunday was a meaningful annual event.

1970s and 1980s

A number of programs were prepared and presented by the Junior High Fellowship to the congregation in the 1970s. These included a special Wednesday night program entitled "Christmas Around the World" which featured Christmas trees, food, and props from different nations of the world; a three-night multi-media stewardship presentation; a "Littlest Angel" Easter program; a slide show entitled "Christmas at Checkpoint Charlie"; an environmental protection program which was also presented to a church youth group in Winston-Salem, North Carolina; and the sermon at a Sunday Morning Worship Service which featured puppets asking thought-provoking questions about the mission of the First Presbyterian Church.

Several musical programs were presented jointly with the church music director and organist. The Fellowship completed a number of service projects, including making tray favors for Mobile Meals; serving tables at church dinners; caroling for shut-ins at Christmas; planting flowers on church property; making and filling stockings for children in a low-income day care center; making decorations for a Christmas tree and delivering the tree to a needy family; and building and painting toys for children in Haiti.

Each year the Fellowship planned and held two retreats at such places as Montreat, Presbyterian Point, Henderson; Camp Holsten, Banner Elk; Camp Grier, Old Fort; Camp Monroe, Laurel Hill; and Camp New Hope, Chapel Hill, all in North Carolina. Several one-day fun trips to Carowinds near Charlotte, North Carolina, and Lakeside Amusement Park in Salem, Virginia, were enjoyed.

In the late 1970s, the Junior High Fellowship planned and conducted a Sunday Morning Worship Service. This became a yearly event, requiring intense preparation, but providing a very rewarding learning experience for the youth. In the early 1980s, the Senior High Fellowship joined the Junior High Fellowship in this effort, and later assumed complete responsibility. In 1983, the practice of coordinating the service with the Music Director was begun. A number of musical programs, including "Lightshine" and "Celebrate Life" were presented at Sunday Morning Worship Services.

In the late 1970s, the Junior High Fellowship began a churchwide talent show, and this also became an annual event for a number of years. Responsibility for this event was eventually assumed by the Senior Highs in the early 1980s. The Junior Highs enjoyed several lock-ins and film festivals during this time.

Service projects were an important part of both Junior High and Senior High Fellowships in the late 1970s and early 1980s. Both groups provided assistance to elderly church members and contributed to the Women's Shelter and the Presbyterian Home in High Point, North Carolina, and the Baptist Children's Home of North Carolina, Thomasville, North Carolina.

The Junior Highs had several Christmas shows for the congregation and for the younger children in the church.

The pancake breakfasts held on Thanksgiving morning by the Senior High Fellowship for the entire congregation were instituted and well-attended in the 1970s. A Senior High "slave auction" brought entertainment and slaves to members of the congregation and a "gourmet dinner auction" sent gourmet food to the tables of a number of church members. The Senior Highs also held a spaghetti lunch for the congregation. Senior High service projects included cleaning up the church yard and serving at church dinners. On a broader scale, the Fellowship participated in a work project at Camp New Hope, North Carolina. Ski trips and beach trips were enjoyed by the Fellowship in the 1970s.

Starting in 1979, the Fellowships began each year jointly with a big water ski and sailing outing at Oak Hollow Lake at High Point, North Carolina. A cook-out was also included in the outings, which were well-attended and got the year off to a good start. This event carried over into the 1980s and became a Senior High event. Both youth groups enjoyed year-end beach trips to Topsail Beach, North Carolina.

In the early 1980s, the Junior High Fellowship became the Middle School Fellowship (grades 6 through 8), and ninth graders were included in the Senior High Fellowship. In anticipation of a van to be purchased for the church, the Senior Highs held a number of money-making activities to help raise money for the van. "Afterglow," a time of fellowship after Sunday night meetings, became a regular part of the Senior High program. This was held in the homes of members. A number of Presbytery and Synod weekend retreats for Senior Highs were included in the Fellowship's program.

Retreats continued to be a part of the Middle School Fellowship program in the 1980s, as did service projects. A rewarding project one year was the adoption of a large family in Greensboro, North Carolina as a Christmas project. The entire congregation participated in an outpouring of food and gifts for this needy family. A weekend trip to Atlanta, Georgia, was a highlight of one year's activities. The Fellowship slept on the floor in the Health Center at the Central Presbyterian Church in Atlanta, Georgia, and learned about the ministry of an inner city church to the city's street people. A slide show, "No Name In The Street," was prepared and presented to the congregation at Easter. Visits were exchanged with the Junior High Fellowship of Alamance Presbyterian Church near Greensboro, one of the oldest Presbyterian Churches in the Synod of North Carolina. Special projects included games with and favors for members of the Presbyterian Home in High Point. Each year, a special evening's entertainment, including and honoring parents, was planned and implemented by the Middle Schoolers.

In September 1983, a fellowship group was begun for fourth and fifth graders. Calling themselves "Kids of the Covenant," these children met one Sunday afternoon a month. Their activities included hayrides, Putt Putt golf, and plays for intergenerational worship. "Study time" covers such topics as aging, choosing to do right or wrong, and learning about missions. Service has been an important part of the program with the children making gifts and caroling at the Presbyterian Home in High Point, as well as providing personal care items and first aid kits for White Cross.

Working, studying and playing together have brought these older elementary children more fully into the life of the congregation.

Troop 20, Boy Scouts of America

First Presbyterian Church of High Point is the sponsor of Troop 20, Boy Scouts of America. This was the first troop organized and chartered in High Point, dating back to 1919. History of the early period of this troop is covered in *History of the First Presbyterian Church, High Point, North Carolina, 1859 to 1959,* by Octavia Perry (Mrs. Charles W.).

It is impossible to mention the many projects and activities of Troop 20 during the last twenty-five years, but some of the highlights of the period are:

Summer camping at Uwharrie Camp, learning Scouting skills and passing requirements for merit badges.

Attending the Annual Council Camporees during spring and fall months.

In July 1971, a canoe trip on Canadial Lakes, just above Minnesota.

Trips on the Asbury Trail south of Asheboro, which was named for Francis Asbury of Colonial days.

Hiking the Appalachian Trail.

Visits to the Planetarium in Chapel Hill.

Attending National Jamboree.

Participating in the citywide clean-up and tree planting.

Several Scouts went to Philmont Scout Ranch in Cimarron, New Mexico, where they hiked two miles a day for a 21-day hike. Included in this venture were training in rock climbing, archaeology, excavation, wilderness survival, horseback riding, and panning for gold in mountain streams.

Serving as Chairmen of the Boy Scout Committee during this period were: George A. Covington, Charles S. McGahey, James E. Beeson, John A. Womack, Sr., Kenneth Mann, Jack Dillard, John H. Tobin, Bob H. Safrit, Carlton Mackey, Robert I. Helm, H. Albert Alexander, Jr., James Wescott, Joe May, David K. Tillson, andW. Kirk Allen.

Scoutmasters were William D. Smith and James McGee.

Assistant Scoutmasters were James McGee, Mark Sumner, Larry Varner, George Long, Gordon Whittier, Tom Gibson, and Doug Harrison.

During this period, Earnest McCall served as Institutional Representative and later Scout Coordinator representing the troop in the High Point District.

This troop can be proud of the following young men who attained the rank of Eagle Scout as members of the troop:

1953 Philip B. Davis, Jr., Stuart Fountain, Frank McCain
1959 Robby Green, Scott Hester, Clarence Hustrulid, Eddie Koonce, David Pruette
1960 Dick Helm, Ronnie Morris
1961 Quinn Koontz, John Womack, Jr., Warren Brandon
1962 Joe Flythe
1963 Mike Koonce
1964 Pleasant Hunter Dalton III, George E. White, Jr., Jimmie Johnson
1965 George Long, John W. Thomas III
1966 J. Sidney Hunt, Jr.
1967 Scott Bailey, David A. Dalton, Charles Warren

1969 Tom Dillard
1970 Wesley Warren, Frazier McGee, David Wall
1972 Bill Allen, Wesley McGee, Hal Safrit
1973 James Fulton, Raymond Hunt, Sam Lasine, Chauncey M. Pegram, Billy Meacham
1974 John Brandon
1975 John C. Helm
1978 Hugh Evans
1979 David Michael Tillson
1981 Harry A. Alexander III

APPENDIX 9

Adult Ministries

History of Deriter Club

Credit should be given to Reverend Kay M. Misenheimer for suggesting that a special group be organized for persons 55 years of age and over from our church and the community. At his invitation, a committee of Leslie Preston, Jim Hogg, and Bill Faver met with him and set the machinery in motion.

The first public meeting to determine interest in such a group was July 22, 1973, with the organizational meeting on September 9, 1973. Dean Miller (Mrs. Felix M., Sr.) was elected the first president. She suggested the group be named The "Deriter" (*retired* spelled backwards), and this was approved by the club.

A Halloween luncheon was held October 10, 1973, and plans were presented for the club to meet regularly for lunch, programs, activities, etc. Until the club outgrew her facilities, a Christmas luncheon was held at the home of Dean Miller, with Santa Claus making a surprise visit, loaded down with gifts. All other meetings have been held at the church, except the picnics and trips.

Bernice White was the first Program Chairman, serving efficiently for several years. She was followed by Erwin and Valerie Pung. The second president was our beloved Reuché Kimrey (Mrs. Willard H.), who passed away April 8, 1984. The Deriter Club has contributed to the scholarship fund which was established in her memory.

During her administration, trips were planned and conducted by the late Harley Mourane, the late Miss Maxalyn Mourane, and Mr. and Mrs. Winford H. Hinkle.

It is interesting to note that following Mr. Mourane's death in 1982, a memorial fund, given in memory of Mr. Mourane, was established for the purpose of providing an elevator for the church.

Burnette S. Spencer was the third president, and under her capable leadership the club continued to enjoy more trips, with Bob Smith the director.

The 1984-85 president was Evon Wright (Mrs. Donald C.). When meetings resumed in the fall, the first set of By-Laws was presented to and approved by the club.

There are no dues. A luncheon meeting is held each month on the second Tuesday from September through May, with good fellowship, good food and varied programs, in addition to trips to the mountains in the fall and other nearby places of interest.

APPENDIX 10
Church School (Sunday School)

Church School Superintendents

1959 Charles E. Plummer
1960-61 Carl A. Bailey
1962-63 P. Hunter Dalton, Jr.
1964-65 Dr. Samuel T. Hart
1966 John W. Herndon
1967-69 J. Edward Pleasants
1970-71 Ralph Gurley
1972 Vann A. Nealeans
1973 Leslie D. Preston
1974 Marion C. Rowland
1975-76 Robert H. Dutnell

In September of 1977, changed to

Resource Team Coordinators

1977 Charles H. Brockmann
Wendell B. Kelly
Robert M. Simril
1978 Charles H. Brockmann
Robert H. Dutnell
H. Albert Alexander, Jr.
1979 H. Albert Alexander, Jr.
1980 (No Coordinators)

In January of 1981, changed back to

Superintendents

1981 James E. Jones
1982 William R. Atkins
1983 Rodney J. Holtzmuller
1984 R. Bruce Laney

Children's Division
(Grades 1-6)

During the past decade the structure and teaching methods of the Sunday School program have varied, but the primary purpose has remained the same. The Sunday School program has consistently attempted to communicate the Christian faith through planned learning experiences.

The Sunday School year traditionally begins in September on Rally Day, with teacher installation and the promotion of children to new classes. Class structure has changed according to enrollment and space availability.

Teaching methods have varied among the classes, but the trend has been away from lecture style and towards learning centers with creative tools. The present curriculum encourages "hands on" experiences with an effort to recreate the atmosphere of Biblical times. The present curriculum is called CE:SA (Christian Education: Shared Approach). There are four basic tracts from which to choose:

1. Knowing the Word
2. Interpreting the Word
3. Living the Word
4. Doing the Word

The material was created by the Educational Development Service which includes twelve denominations.

Junior and Senior High Church School

The teaching methods vary among the Junior High and Senior High students. Over the years there have been visits to different denominations in our community during Church School, as well as other nearby locations.

For several years Senior High groups have prepared for career counseling and testing at St. Andrews Presbyterian College, Laurinburg, North Carolina.

Recent renovations to the Church School rooms have made for enlightening study in all classes. One needs only to walk into a classroom and can quickly "tune in" to the theme of study: Creation story in Genesis, the letters written by Apostle Paul, Good News of Jesus Christ, the Old Testament Prophets, Worship, and Missions are but a few examples.

Communicants Class

For many years the seventh grade class has met for preparation toward "joining the church." This communicants class has traditionally been taught by the ministers with Elder assistance. The class learns about other denominations, as well as Presbyterianism. The emphasis is on what it means to be a church member, and then the choice of membership is left up to the communicant.

One of the interesting features of this program involves "Elder Friends." Each communicant is assigned an Elder, who becomes his or her "friend" for the entire course; and usually remains a friend. It is a very moving experience for these students to be involved with these "mentors."

The closing class, usually in May, finds the students, their parents, and Elder friends coming together at an early morning breakfast and "quiz" before the Session and Ministers. During the morning worship service they become communing members.

Adult Division

The First Presbyterian Church has five adult Church School classes, plus one class that meets at the Presbyterian Home. Most of the classes are continuations of classes that were organized many years ago. However, some exist now under a different name and a different format. The teaching staff varies from year to year.

Gleaner-Snow Class

The Gleaners Sunday School Class was a class of young ladies. The first meeting was in March, 1920. Their motto was "First Things First." The first class president was Thelma Wineskie (Mrs. J. Ben Cooper). The first teacher was S.E. Tucker, and the music director was J. Gurney Briggs. Within a few years the membership went from the three ladies who organized the class to an enrollment of almost 200. Later the class joined with the Snow Bible Class, a men's group, and became the Gleaner-Snow Sunday School Class. The class meets in the Chapel for Bible study.

Christian Life Class

The Christian Life Class began as part of the Young Adult Class, which was active in the 1950s. When the Covenant Life Curriculum was introduced in 1963, some members wanted to remain a Bible Study class and others chose the Covenant Life Curriculum, so the class divided. It is made up of men and women, couples and singles. For many years the Christian Life Class used the Covenant Life Curriculum material. At the present time it is a Bible study class with two members alternating as teachers and meeting in the Session room.

The class supports the Mobile Meals project and the Women's Shelter.

Westminster-Covenanters Class

The original Covenanters Class was comprised of young adults who were interested in Bible study. The class has met at different places and has had different formats and teachers.

Thousand-and-One-Class

The Thousand-and-One Class (name designated by Dick Meisky) was begun in 1980 when some felt that there was a need for an evening study group for those persons who were unable to attend on Sunday morning. The original class met on Wednesday evening after family night supper, but changed to Sunday morning in the church parlor. There is Bible study and discussion on how the study relates to current situations. This class is made up of young adults.

Presbyterian Home Class

Sunday School for Presbyterian Home members who were unable to get out or who preferred to stay at the Home was started in May, 1953. It was started by area churches with the idea of each church supplying teachers in rotation. This continued for a while, but as it was more convenient for First Presbyterian Church to supply the teachers and teachers were available, the church assumed the responsibility. The class meets each Sunday in the Anne Pleasants Short room.

APPENDIX 11

Vacation Church School

1960-1984

A variety of approaches has been taken over the last 24 years in the organization of special summer "Bible School" study. An effort has been made to include all the family in the program and not just the elementary school age children. The traditional methods and format have not been totally abandoned, however. Innovative combinations and classes have been the standard and not the exception in the summer programs at First Presbyterian Church.

The August 1960, program was directed by Nancy Rothrock (Mrs. Harry E., Jr.), under the guidance of Martha Stevenson, the Director of Christian Education at that time. Ages three through twelve participated in a traditional Bible School format for five mornings. This type of program continued through 1964.

Double emphasis on Biblical scholarship began in 1965, when two programs emerged. Families in the Faith Week was held in May and Vacation Bible School in June. The two programs were combined in 1966, and Families in Faith Week was well attended in June. Each year through 1972, this format was used.

By 1974, a separate concept, called Junior Day Camp, was begun in June. This was for grades four through six and ran from 8:00 a.m. to 3:00 p.m. The traditional Youth/Adult Study Week was held in July.

Three different events were scheduled in 1975 and 1976. Day Camp for fifth and sixth graders was held at the High Point Environmental Center in June. Vacation Church School for children three years old through the fourth grade was held simultaneously at the church. The Youth/Adult Seminars were held again in July.

In 1977, 1978, and 1979 there was a return to the traditional form of Vacation Church School held in June. Children three years old through the sixth grade were participants.

A summer intern, Sue Busby, led the activities in 1980. She held, in lieu of more traditional activities, a series of activities throughout the summer for all age groups.

In 1981, we again had summer interns. Eileen and John Best, both students at Presbyterian School of Christian Education, Richmond, Virginia, led the activities.

In 1982, 1983, and 1984, Vacation Church School format returned to five morning sessions.

APPENDIX 12

Music Ministry

Adult Choir
1984

Beverly Alexander (Mrs. Harry A.)
Donna Baxendale (Mrs. Barry L.)
Angie Bean (Mrs. Walter, Jr.)
Kim Bean
Scott Bean
Walter Bean
Winfield "Hutch" Bearce
Kathleen Bell (Mrs. Si)
Kendra Biddle
Charles Brockmann
Margaret Clark (Mrs. Doug)
Margaret Clement (Mrs. W.B.)
Wanda Cornell (Mrs. Arthur B.)
Judy Deal (Mrs. Stephen M.)
Bob Dutnell
Sarah Glover (Mrs. Arthur J.)
Carol Griffith
Bill Hawley
Elliott Hester
Pat Hudspeth (Mrs.)
April Jones (Mrs. Forrest Randall)
Kathryn Lehman (Mrs. Lamar, Jr.)
Betty Lowry (Mrs. Ivon)
Michael Lowry
Deborah Lucas (Mrs. John C.)
Lynn McInnis (Mrs. E. Thad)
John Millard
Martha Millard (Mrs. John M.)
Betty Ramsey (Mrs. Campbell)
Jerry Robbins
Phyllis Robbins (Mrs. Jerry W.)
Lynn Rountree (Mrs. C. J.)
Hilda Smith (Mrs. Robert I.)
Mary Stuart
Sally Tarolli (Mrs. Richard W.)
Linda Taylor (Mrs. Stanley)
Jo Ann Terrell (Mrs.)
David Tillson
Stanley Twigg

Youth Choir
1984

Robert Barto
Scott Bean
Kate Bearce
Julie Brockmann
Johnny Burns
Lorna Campbell
Zack Cecil
Jamie Cox
Jennifer Cox
Rachel Deal
Hilary Ingraham
Michael Lowry
Missy Morgan
Barbara Ogle
Karen Quinto
Erin Riddle
Allen Smith
Jenny Wescott

Lynn Rountree, Accompanist

Chapel Choir
1984

Ben Braxton
Rebecca Brown
Jennie Burns
Melissa Causey

McLean Clinard
Graham Culp
Deborah Deal
Susannah Deal
Culley Holderfield
William Laney
Courtney Lucas
Cameron McNeill
Elizabeth Rawleigh
Heather Reid

Judith Millar, Accompanist

Cherub Choir
1984

Anne Baxendale
Adam Braxton
Clay Braxton
Bart Byerly
Neal Clinard
Benjamin Cox
Royer Culp
Austin Hemphill
Casey Holtzmuller
Kelly Holtzmuller
Leigh Keever
Olivia Laney
Katie Lehman
Katherine McAllister
Lane Meisky
Emily Rawleigh
Peter Teichman
J. D. White

Jean Rowland (Mrs. M. C.), Accompanist

Handbell Choir
1984

Cathy Alexander
Angie Bean (Mrs. Walter)
Scott Bean
Kendra Biddle
Caroline Brown
Jamie Cox
Carol Griffith
Kathryn Lehman (Mrs. Lamar)
Michael Lowry
Janice Mills
Lynn Rountree

A good music program has always been important at First Presbyterian Church. As we look back at the past 25 years, we can see how the personality of each Music Director has influenced the program, and yet complimented the work of his or her predecessor.

A strong program of Children and Youth Choirs was established by Henry Whipple and is still a vital part of the present program. There is also a history in the use of various instruments, other than and including the organ, as an aid to worship. In the past years, we have enjoyed full orchestras, brass and string ensembles; and on many occasions, a single instrument such as trumpet, flute, violin, tympani and, of course, piano.

We were indeed fortunate to have had the services of Henry Whipple for 24 years. The continuation of his talents for such a time was invaluable in providing a stable base for a strong music program. His wife, Mildred, a volunteer, was an important part of his ministry, especially in providing able help with the children's choirs.

During Henry's ministry, the musical emphasis was on the classic sacred repertoire. A partial listing would include such musical classics as *Elijah,* Mendelssohn; *The Creation,* Haydn; and the *Christmas Oratorio,* J. S. Bach.

Additions to the music ministry during this time span include a set of White Chapel Handbells from England, given in 1967 by Dr. and Mrs. Ralph E. Brooks, Jr. (Jane Slate), in honor of Henry and Mildred Whipple. In 1968, red and white vestments for the Adult, Youth and Children's choirs were purchased. We continue to use the same style cassock and surplice.

When Mr. Whipple retired, April 25, 1971, it was the end of a grand era, but Henry and Mildred could certainly reflect on a life of great accomplishment.

July 1, 1971, began the music ministry of Roger and Elizabeth Miller. Roger served as Minister of Music and directed the Adult and Youth choirs. Liz was organist and directed the Children's choirs. Innovation perhaps best describes the Millers' ministry. They ventured into the use of electronically taped music as part of the worship service. Sacred dance was introduced and several musical dramas were produced.

A representative list of music would include *Ceremony of Carols,* Britten; *The Incarnate Word,* Elmore and Reed; *Amahl and the Night Visitors,* Menotti; and *Noye's Fludde,* Britten.

While the Millers were here, they continued the regular participation of the Youth, Handbell and Children's choirs in the worship service. Roger also contributed to the community by organizing the Piedmont Singers, a precursor to the High Point Chorale. The group was accompanied by Liz.

During their tenure, there were some important additions to the music program. The Yamaha upright piano, now used in the Fellowship Hall, was given in 1975 by Della Campbell (Mrs. William R.); the first Orff instruments were purchased; the choral risers were given as a memorial in 1976 and after forty-six years of service, the Aeolian-Skinner pipe organ, that had been given by Alice English Snow (Mrs. E. A.) in memory of Mr. Snow, was replaced in 1974 by a Schantz pipe organ given by Della Campbell (Mrs. William R.) in memory of her husband.

The Aeolian-Skinner organ was given to Bill Herndon (son of Mr. and Mrs. John W. Herndon) to save the church the cost of removal. It was first housed in Ann Arbor, Michigan, until it was moved to Toledo, Ohio, where Bill had an organ business. Presently, most of the pipework is being used to augment a Skinner organ in a Presbyterian Church in Philadelphia, Pennsylvania. The console was bought by an organ builder in Illinois.

Built by the Schantz Organ Company of Orville, Ohio, the Schantz organ has 54 ranks and three-manual drawknob console. The five

divisions include the Great, Choir, Swell, Pedal and Antiphonal organs.

Serving as the Selection Committee were Elizabeth Miller (Mrs. Roger), J. Edward Pleasants, Earnest H. McCall, Tyree H. Nabors, Ann Levina (Mrs. Donald K.), Betsy Dutnell (Mrs. Robert H.), Murray M. White, Jr., Donald P. Douglass, and John A. Womack, Sr.

When the Millers resigned in December, 1976, to accept positions in Reading, Pennsylvania, they could leave with a sense of fine achievement.

In May, 1977, Warren Coker assumed the position of Organist-Choirmaster. Warren's forté was in the use of orchestral instruments, not only using them to accompany the choir and congregational singing, but with the organ for Preludes, Offertories, etc. The Adult Choir during this time performed *The Star of Bethlehem,* Rheinberger, with full orchestral accompaniment. Also performed was *The Nativity of St. Luke,* Thompson, with a smaller ensemble.

Warren was quite interested in promoting congregational hymn singing and started a series of hymn festivals. He also started a program of Sunday afternoon vesper services featuring performers from other churches.

There were several valuable additions to the music program during Warren's ministry. In August, 1977, a Yamaha Grand Piano, now used in the choir room, was given to the church by Willard and Reuché Kimrey, in memory of her parents, Mr. and Mrs. John E. Chadwick (Sarah Hassell).

In 1978 and 1979, substantial additions to the Orff instruments were purchased. In 1980, a set of tympani was given. Warren was skilled in the use and teaching of these instruments.

Following the resignation of Warren in April, 1982, Dot Rountree (Mrs. C. J.) became Director of Music, and Judith Millar (Mrs. J. B.) Organist, assuming their positions July 1, 1982. These past years have been busy planning special music for the retirement service for Dr. W. Kirk Allen, Jr., the installation of Dr. R. Scott Woodmansee, the ordination of Dr. Carl A. Rush and the celebrations involved in our 125th Anniversary.

Other special events include performances in 1982 and 1983 of *Angels, Lambs, Ladybugs, and Fireflies,* Hager and Bock, by the combined Cherub and Chapel Choirs. The Youth Choir presented two musicals, *Lightshine* and *Celebrate Life,* both by Red. The Adult Choir presented *Incarnate Word,* Elmore and Reed; *Gloria,* Vivaldi; and *Hymn of Praise,* Mendelssohn. Each choir continues to thrive and grow in membership. The two Children's Choirs, Youth Choir, and Handbell Choir regularly contribute to the worship service.

During the past two years, additions made to the music ministry include new portable handbell tables; a Baldwin piano for the Chapel, in memory of Henry Whipple; and the complete reconditioning of

the Steinway Grand Piano now used in the Sanctuary. This was made possible by a generous gift from Lib Marlowe (Mrs. Tom A.), who had donated the piano in 1967 in memory of Mr. Marlowe.

Dot and Judith try to include varied types of music in the worship service, using classical, romantic and contemporary styles.

Only time will tell what contributions these two will have made to the music ministry, but perhaps our special emphasis has been to utilize the talents of our own church members in the worship service.

APPENDIX 13

The Presbyterian Home

Since the time The Presbyterian Home, Inc. of High Point, North Carolina, opened in 1952, the First Presbyterian Church of High Point, North Carolina, through a number of its ministers, elders, deacons, and members, have contributed significantly to the support and concerns of The Home and its members. The purpose of this summary is to highlight some of the contributions which have occurred over the 25 years.

Dr. Roy E. Watts, Dr. W. Kirk Allen, Dr. R. Scott Woodmansee and Dr. Carl A. Rush, during their respective tenures as ministers of First Presbyterian Church in High Point, North Carolina (and even after such tenures in the cases of Dr. Watts and Dr. Allen), have generously contributed in their own way through regular visits and wise counseling. The efforts of these able ministers, of course, extend far beyond the duties and functions normally expected of other Presbyterian ministers in the practice of their profession. In addition, The Home enjoys the steadfast support from these ministers on each Mother's Day, when a special offering is held for the continuing financial needs.

At present, Dr. Woodmansee and Dr. Rush visit on the third Monday of each month for the purpose of meeting informally with all members and answering those questions that are presented during that time. These meetings are valued by the members and are closed with a short and appropriate devotion.

The second administrator of The Home was Richard A. Short, a long-time member and elder in The First Presbyterian Church. Dick Short made major contributions as its administrator until his death. He was recognized nationally as one of the pioneers and leaders in the operation of Retired Homes and, indeed, he was loved and admired by all who knew and worked with him in this capacity.

Margaret Koonts (Mrs. Henry V.) was a member of the first Board of Directors, elected in 1946, and served in that capacity, as well as Secretary of the Board, until she became a resident member of The Home in 1978, at which time she was elected a Trustee Emeritus.

In 1959, J. Sanders Dallas, an elder in the local church, was elected as one of the members of the Board. He contributed in a number of ways, both with his time and substance, to the support of The Home until his death in 1968. Upon his death, Robert B. Culp, Jr., also from the First Presbyterian Church, was elected to serve as a member of the Board. Mr. Culp served The Home for a period of nine years as one of its more active directors, leaders and supporters.

In 1960, Sara McNatt (Mrs. J. P. H.) was employed as Program Director of The Home, retiring from that office in 1973 to become a resident member of The Home. Katherine Faver (Mrs. William H.) served as Program Director from 1973 to 1978. In 1979, Frances Redman became Program Director and still serves in this capacity. William R. Atkins was employed as Director of Public Relations in April, 1968, and held that position until his resignation in December, 1971.

Five members of First Presbyterian Church who have rendered invaluable assistance to The Home are Drs. William H. Flythe, A. B. Croom, I. Ben Miller, Kenneth M. Cheek, and John F. Lynch, Jr. Dr. Croom faithfully served as a Director of The Home for 12 years. Dr. Flythe was elected a Director in 1981, and is presently Chairman of the Medical Advisory Committee of the Board, of which Dr. Croom is also a member. Dr. Lynch served as Chairman for the High Point area for the successful capital funds campaign recently conducted for an expansion and renovation program to the physical facilities of The Home. This program is currently in progress.

Eula Thompson (Mrs. P. C.), a registered nurse and member of First Presbyterian Church, loyally served The Home for 17 years on the nursing staff, until she retired in 1975. Hanna Cummings (Mrs. Turner), a licensed practical nurse and member of First Presbyterian Church, was employed in the infirmary from 1961 through 1983.

In 1977, Lillian Leath (Mrs. MacLean B.), elder and member of First Presbyterian Church, was elected a member of The Home Board of Directors and its Secretary, positions she continues to hold at present. Also in 1977, Murray White, Jr., an elder, was elected a Director and is now Chairman of the Board of Directors. In 1984, Esther Culp (Mrs. R. G., Jr.), an elder, was also elected a Director and has been a devoted member of the Board. The Women of the First Presbyterian Church contributed in a substantial way to the needs of the residents. Circle No. 7 is a Service Circle whose members meet at The Home once each month to assist in any way they are needed, such as individual shopping efforts, writing letters, conducting errands, and other personal services.

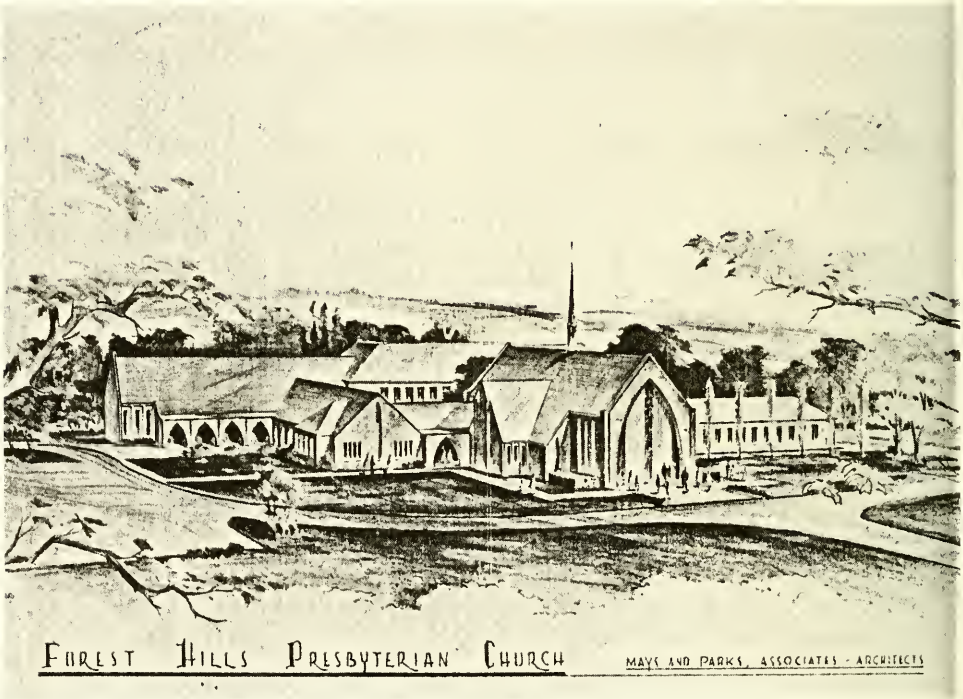
Elders Florence Womack (Mrs. John A., Sr.) and Martha Davis (Mrs. Hal A.) are both long-time members of the First Presbyterian Church who visit members frequently. Such visits are greatly appreciated and enjoyed by the residents.

Teenie Dallas (Mrs. J. Sanders, Sr.), another long-time member and leader in First Presbyterian Church, has continued to decorate The Home during the Christmas Season, a custom that was begun by her husband. Her efforts bring continued pleasure to all members and visitors.

Elders Carl A. Bailey and Earnest H. McCall alternate in teaching Sunday School at 9:30 and 10:00 each Sunday morning.

It can be said without fear of contradiction, that all members of First Presbyterian Church have been generous with their financial support continually since its inception.

As is almost always the case with any type of service to others, the one who renders the service usually receives more than he or she may has given. Each of those persons mentioned above most surely will attest to that truth as being applicable to the service rendered in these past twenty-five years to The Home.



APPENDIX 14

Forest Hills Presbyterian Church

On April 5, 1961, Willard H. Kimrey, Chairman of Church Extension, reported on a meeting with persons who expressed a desire to form a new church in the Northwest section of High Point, North Carolina. He moved the adoption of the committee's report. The church was to be called the Forest Hills Presbyterian Church.

Other members of the Church Extension Committee were:

R. D. Tillson
Charles E. Stuart
D. W. Hunter
George A. Cooke
Lawrence A. Mallard
Polly Everington (Mrs. J. Harold)
Ann Southerland

After considerable discussion, the elders assured the members of First Presbyterian Church who desired to become members of the new church, that their request would be granted.

On April 23, 1961, Charles W. Perry, Moderator of Orange Presbytery, Synod of North Carolina, announced the Commission from Presbytery to the new church on May 7, 1961:

Dr. Ben Brown, Chairman
Dr. Roy E. Watts (To Preach)
Rev. Clifford D. Caldwell
Rev. Lawrence Avent
Rev. George Hunter
Dr. John A. Womeldorf
Elder Willard H. Kimrey
Elder John W. Southerland
Elder P. Hunter Dalton, Jr.

On May 7, 1961, Forest Hills Presbyterian Church was organized with a substantial membership which included 118 members dismissed from First Presbyterian Church.

APPENDIX 15

Mission Projects

First Presbyterian Church has always supported numerous mission and witness programs through the giving of benevolences as a major part of the church program, with additional benevolent giving through the women's work. However, some activities stand out because of the special effort of members of the congregation in certain areas, and it is a few of these that we discuss in the following paragraphs.

Leagon Hospital (Haiti)

In June, 1974, Dr. Donald P. Douglass, his wife, Anne, and their three children, Elizabeth, Carol and Donald, spent ten days in Haiti, working in a mission hospital. The hospital is located in Leagon, a village 33 miles from the capital of Port-au-Prince. They were accompanied by an anesthetist, Mrs. Bonnie Howard. Anne, a nurse, worked with her husband in the operating room. The three Douglass children assisted a youth group from Columbia, South Carolina, in cleaning a water storage tank for the hospital, digging drainage ditches, and putting on informal Bible schools for the Haitians. Dr. Douglass performed the first surgery that had ever been done in that part of Haiti. The forty-bed cement block hospital had crude facilities and was established through the efforts of Dr. Rion Dixon, a medical missionary. He had spoken at First Presbyterian Church and encouraged this family's interest in going as medical volunteers. This was to be one of the most meaningful trips in the life of the Douglass family.

Arthur J. Glover is a professional photographer, journalist and audiovisual specialist who was very much interested in this work. He went to Leagon at the request of Dr. Rion Dixon to develop a presentation which would present the story of the hospital and the work being done there. While the Douglass family was there, he was busy making photographs and collecting information, which he developed into a program that has been shown in seventeen states and at two medical conventions. Art has personally given the program at many churches in North and South Carolina.

In February, 1975, soon after the return of Arthur Glover and the Douglass family, William R. Atkins felt the need to go to Haiti and the Leagon Hospital to perform various tasks as a "handyman." He was quite experienced in woodworking and very handy with tools of any kind. He spent two weeks doing this work in the hospital, as it was in dire need of many minor repairs. He reported that each morning the hospital was crowded with people requiring dental work, surgery, or medicine, most of their problems resulting from the three "T"s

— Tuberculosis, Typhus, or Too Little Food, as the people suffered from debilitating poverty. Much was being accomplished there by the work of many churches.

Quito, Ecuador

In May, 1976, William R. Atkins received a phone call from a nephew who was planning a trip to Quito, Ecuador, inviting him to join him. Bill had another nephew living in Quito, who was regional director for World Vision, an international charitable agency. The purpose of their trip was to draw plans and to build a sanitary water system in the mountains where the Inca Indians live. As all three men were engineers, they were able to establish a successful water project, which resulted in more sanitary living conditions and better health for these Indians. This project was typical of the kind World Vision continually promotes — training natives to improve their living conditions.

The Vue Family

In the latter part of the seventies, newspapers and magazines were full of stories of displaced people living under terrible conditions, resulting from wars in Indo-China and elsewhere. In September, 1979, Steve Braxton and his wife, Sammie, proposed to the Witness Committee that our church adopt a family of "boat people" and bring them to High Point to live. With the approval of the Session, the plan was adopted and a committee was formed, led by Steve and Sammie, and Paul and Katy Bobb. Working with an agency in Atlanta, Georgia, a family was chosen, and plans were made for housing, money, clothing, jobs, health care needs and other concerns. The Senior High Fellowship held a pancake breakfast at Thanksgiving to help raise money. On December 1, 1979, Xay Kou, Xia Yang Vue and their two children, Phong and Pheng, arrived at the local airport (on 24 hours notice and several weeks early) and were welcomed by our ministers and their wives, the Braxtons, and an interpreter from Greensboro, Khong Khoutsuanh. After staying with the Braxtons for several weeks, they moved into their home on Avery Street on December 13, 1979. Clothing, kitchen utensils and supplies, furniture and food were provided by church members.

Xay Kou was employed as a drum cleaner at the Lilly Company almost as soon as they arrived, and they quickly became financially self-supporting. They were helped by doctors in the congregation who provided medical care free of charge or at reduced rates. English was taught by Katy Bobb on a weekly basis. Phong entered public school kindergarten and Pheng attended the three-year-old kindergarten group at the church. Two additional children were born to the family while they were in High Point: John, on March 27, 1981, and Susan, on November 18, 1982. The family attended church regularly. Phong,

Pheng and John were baptized, and Xay Kou and Xia Yang joined the church May 31, 1981. Susan was baptized March 6, 1983.

Church members assisted by providing transportation until Xay Kou learned to drive and was able to buy a car. Pao Theng Yang, brother of Xia Yang, arrived in October, 1980, from Laos to live with the Vue family. He enrolled in public school for a few months before obtaining a full-time job. Later Pao moved to Oregon to be with relatives, where he lived six months. He returned to High Point in the fall of 1981 and was married in our church chapel.

On May 31, 1983, the family packed a few belongings into the family Toyota and moved to Southern California to be with other family members, where a large Laotian community was forming near Merced.

Pennies for Hunger

In 1976, Orange Presbytery authorized a program in the 125 churches to combat hunger in North Carolina and overseas. Every communicant member was asked to drop two cents into a container at every meal during the year. It was decided that this fund would be used largely to help finance an expansion of the Mothercraft Centers in Zaire. The project consisted of several nutritional surveys, repeated measuring and weighing of all children, and a series of Mothercraft Centers in area villages. The method proved so effective in preventing malnutrition over the long run that it was recommended for other parts of Zaire and Africa.

Orange Presbytery committed $140,000 of the international portion of the "Pennies for Hunger" funds, and by June 1977, $50,000 had been forwarded to the Division of International Mission so that materials could be ordered for the Center. A Land Rover had been purchased also, for use in follow-up work in the area. Our first offering was received at the morning service on June 27, 1976, and we continue to receive regular offerings for the "Pennies for Hunger Fund."

In addition, the Session voted that the church's 1979 Witness Season Offering be designated for this work.

Missionaries
1959-1984

During the past twenty-five years our benevolent giving has helped to support missionaries in all countries where the Presbyterian Church has programs in the mission field. In addition, we have had special contact with the following:

Dr. and Mrs. J. Hervey Ross (Pauline Ribelin), Mexico
Rev. and Mrs. Howard D. Cameron, Belgian Congo
Miss Emily Boehler, Congo
Dr. Albert Brigman, Korea
Mr. and Mrs. Thomas W. Foley, Brazil
Mr. and Mrs. David E. Ross, Korea
Mr. and Mrs. Charles R. Hughes, Mexico
Miss Dorothy Ann Liston (married Yvon Descieux), Haiti
Mr. and Mrs. Donald J. Adams (Carol) Korea (since 1981)
Mr. and Mrs. Robert Wayne Maddox (Cheryl), Zaire (since 1981)

APPENDIX 16

Gifts and Memorials

During the twenty-five years covered by this history, First Presbyterian Church has received many gifts which have greatly enriched the life and programs of the church. Attempting to list them all would be an impossible task. On occasion, the donors wish to remain anonymous.

There have been large gifts of money, several of which were made to the 125th Anniversary Campaign, and without which many of the planned projects could not have been completed. Some members have given money outright. Others have made bequests through their wills. Some gifts are for specific purposes, while others are to be used as the church sees fit.

The Church Parlor has been decorated several times. At the present time, a fund has been set up to maintain the Parlor in good condition.

At the time the Gleaner-Snow Classroom was rebuilt into a Chapel, there were numerous designated gifts for furnishings, stained glass windows, a lectern, pulpit Bible and markers, Chancel Cross, and others. Many of these are in memory of, or in honor of, loved ones. The original gift to establish a Memorial Chapel was given by Fred J. and Ruby N. Bartlett.

The music program at the church has been blessed with a number of special gifts. At one time, a member donated money for new stops for the organ. Later, the old organ was removed and a new one, a Schantz organ, was installed as a gift from Della Campbell (Mrs. William R.), in memory of her husband. She also established an organ maintenance fund for the ongoing care of the organ. Other gifts include portable handbell tables and fiberglass tympani.

In 1977, the Church Session and Diaconate honored Dr. W. Kirk Allen with a gift to the church of a communion chalice, in recognition of his ten years of service.

A few years ago, it became apparent that there was a need for a Gifts and Memorials Committee to accept gifts, and to allocate undesignated funds. At that time, existing scholarship funds were combined with incoming money, and the Committee began to offer grants to Presbyterian colleges to be applied to the tuition of attending students who were members of First Presbyterian Church. So far eleven young people from our congregation have received this aid, upon making application to the Committee and receiving approval. The Committee also allocates funds for special expenditures for equipment or other purposes.

An additional scholarship fund was established by the Christian Life Class in memory of Reuché Chadwick Kimrey. This fund is

administered by a separate committee.

Some rather large gifts are handled directly by the Session and Diaconate, such as bequests of money, property, or stock.

Additional gifts received by the church during the period covered by this history include money to be applied toward the installation of an elevator, hymnbooks, paintings, wood carvings, carpentry work, books, Bible markers, pulpit Bible, furnishings, church school equipment, playground equipment, audiovisual equipment, bindings for church bulletins, office equipment, Ritual of Friendship Books, and many more, all of which have greatly enhanced the life and work of the church. For the unfailing generosity of its members, the church is deeply grateful.

APPENDIX 17

Our Anniversary Celebrations

100th Anniversary Celebration

A Century of Christian Faith and Works

SUNDAY, SEPTEMBER 6, 1959

The First Presbyterian Church

HIGH POINT, NORTH CAROLINA

REVEREND ROY EDWARD WATTS, D.D.
Minister

REVEREND SAMUEL N. THOMAS, B.D.
Assistant Minister and Minister of Education

The Church Staff

Roy Edward Watts, D.D. ..... *Minister*

Samuel N. Thomas, B.D. ..... *Assistant Minister and Minister of Education*

Henry Whipple ..... *Minister of Music*

Mrs. H. Thomas Kimball, Jr. ..... *Church Secretary*

Mrs. O. Arnold Craven, Jr. ..... *Business Secretary*

Mrs. Jeanne K. Mallory ..... *Weekday Kindergarten*

Mrs. S. T. Buie ..... *Church Hostess*

Robert Avery ..... *Sexton*

Mrs. Thresser Peguse ..... *Maid*

Missionaries to Whose Support Our Congregation Contributes are:

Reverend and Mrs. Howard D. Cameron ..... *Belgian Congo*

Dr. and Mrs. J. Hervey Ross ..... *Mexico*

Pages 124 through 147 are a reproduction of the brochure prepared in 1959 to celebrate the 100th anniversary.

The First Presbyterian Church

Founded 1859

"Jesus Christ Himself being the chief cornerstone."
Ephesians 2:20

O Thou, whose own vast temple stands
Built over earth and sea,
Accept the walls that human hands
Have raised, to worship Thee.

Lord, from Thine inmost glory send,
Within these courts to abide,
The peace that dwelleth without end
Serenely by Thy side.

May erring minds, that worship here,
Be taught the better way;
And they who mourn, and they who fear,
Be strengthened as they pray.

May faith grow firm, and love grow warm,
And pure devotion rise,
While, 'round these hallowed walls, the storm
Of earth-born passion dies.

—William Cullen Bryant

The flowers today have been placed in the sanctuary to the glory of God and in memory of Reverend Pleasant Hunter Dalton, the first minister of this church, by Mr. and Mrs. Robert Frank Dalton and Mr. and Mrs. Pleasant Hunter Dalton, Jr. These young men are great-grandsons of the Reverend Pleasant Hunter Dalton and are members of our Centennial Committee.

Chronology of Ministers

First Presbyterian Church
High Point, North Carolina

Rev. P. H. Dalton	1859 to 1866 1874 to 1889
F. H. Johnston	1867 to 1872
Rev. W. B. Tidball	1872 to 1874
Rev. W. P. McCorkle	1889 to 1891
Rev. J. C. Dinwiddie	1891 to 1893
Rev. P. H. Dalton and Rev. John Wakefield	1893 to 1895
Rev. William Lee Harrell	1895 to 1897
Rev. J. W. Goodman	1898 to 1901
Rev. A. S. Caldwell	1901 to 1903 1909 to 1913
Rev. Eugene L. Siler	1903 to 1909
Rev. Charles P. Coble	1913 to 1930
Dr. Charles H. Nabers	1930 to 1932
Dr. Joseph Rennie	1932 to 1935
Dr. O. C. Williamson	1936 to 1944
Dr. Paul Tudor Jones	1945 to 1951
Dr. Roy Edward Watts	1951 to present

Reverend Charles P. Coble, the late Dr. O. C. Williamson, and the late Reverend A. S. Caldwell were recognized in a special bulletin that was prepared for the service last Thursday evening, September 3. The message for this service was brought by Mr. Coble. We are delighted to have him participate in the service today. Dr. Charles H. Nabers was unable to be present for our Centennial Services, due to his being abroad. It is hoped that he will be able to visit us at a later date.

Rev. Charles Paul Coble
1913-1930

We were delighted to welcome Reverend Charles Paul Coble at the service last Thursday evening, September 3, which was held on the birthday of our Church. It was quite fitting that we should have the pastor under whose ministry our present edifice was erected bring the message of the evening. Among the ministers who have presented dynamic Christian leadership in the notable history of this Church, he is one of the foremost. We are happy that he is having a part in the service this morning and want to again welcome him back to the First Presbyterian Church of High Point.

Milestones

1859 ..... Date of Organization
1859 ..... First Church Building Completed
1896 ..... Second Church Building Completed
1927 ..... Present Church Building Completed
1934 ..... Church Building Saved From Foreclosure
1946 ..... November—Dedication of Present Church Building
1953 ..... Erection of Sunday School Addition
1956 ..... Sanctuary Redecorated and Carpeted
1958 ..... Sanctuary and Dining Room Air Conditioned
1959 ..... Youth Room Furnished and Decorated
1959 ..... Parking Facilities Enlarged

Charter Members

Eli Denny
Mrs. Margaret H. Denny
Malcolm Shaw
Mrs. Eliza Dalton
Mrs. Rebecca Sechrest
A. G. Foster
Mrs. Letitia Foster
Robert English Blair
Miss Maggie Lynn
William P. Denny
Wash C. Denny

A Brief History of Our Church

As a single crimson thread woven into a fabric may be traced throughout the yardage of it, so may be the leading of a DIVINE HAND be traced throughout the history of the First Presbyterian Church of High Point North Carolina — A Divine Hand leading the church to greater and higher things, often through tribulations and sometimes through definite signs of approval.

The surveying of the North Carolina Railroad and the marking of the "High Point," where it crossed the Fayetteville and Western Plank Road, was no coincidence; nor was Mr. Eli Denny's decision to make his home in this predominantly Quaker community, a hit or miss one.

From the beginning, High Point was destined to become the home of the second largest Presbyterian church in Orange Presbytery and the mother of three thriving daughter churches: Brentwood, Crestwood, and Randolph.

When Mr. Denny called to the attention of Reverend Pleasant Hunter Dalton, a recently licensed minister of the Gospel and a graduate of the Union Theological Seminary of Richmond, Virginia, the needs of a Presbyterian church in his community, this young minister became interested. He visited the community and recognized the need of founding a church here, so he soon moved his family to this place.

The First Presbyterian Church of High Point, North Carolina, was founded on September 3, 1859. With Mr. Dalton's profound interest in it and the tireless working of its eleven Charter Members, a church building was erected; and the church began its slow but sure forward movement with Mr. Dalton as its first minister. His pastorate ran through the Civil War days, when the church building was used as a hospital for the sick and wounded soldiers.

Succeeding Mr. Dalton, Dr. Frontis Howe Johnston served as minister from 1867 to 1872, and then the Reverend William Buchanan Tidball, from the years 1872 to 1874. Both of these ministers were serving the church through the dismal reconstruction days, when it was difficult to do anything without a lot of work and faith; but the church survived under great difficulty and privation.

Finally, an upswing came in the church's life as the war clouds gradually cleared away, and Mr. Dalton returned once again to the church to shepherd it. This time, he was the minister until 1889. The Reverend William P. McCorkle was called that same year as minister. At the close of his pastorate in 1891, sixty-seven members had been added to the church roll. During the history of the church, no record had equaled this progress that took place during the two years that Mr. McCorkle had served it.

The Reverend John C. Dinwiddie came as minister to the church and picked up the banner which Mr. McCorkle had laid down in 1891. On September 4, 1892, he organized a mission church at Jamestown, North Carolina, and preached there the third Sunday afternoon in each month. Also during his pastorate, another mission chapel in the southern part of town in a section known as Macedonia was organized by Elder E. A. Snow. With Mr. Dinwiddie's departure from High Point in 1893, there was a lapse of more than a year when the church had no pastor; and the pulpit was filled occasionally by Reverend John Wakefield or by Reverend P. H. Dalton.

In 1895, a lovable young man came as minister, the Reverend William Lee Harrell. Under his leadership, the second church building was erected. Many worthwhile things were accomplished, but his pastorate was of short duration, as he resigned in 1897.

Coming to the church in 1898, the Reverend James Lee Goodman succeeded Mr. Harrell as minister. He was a young man who had recently graduated from the Seminary. While pastor of the church, he inspired great interest among the young people. When he resigned in 1900, the membership had increased from 125 to 219.

The Reverend Alfred Shorter Caldwell, Sr., became the pastor in 1901. While he was serving as pastor, the mission chapel in South High Point was organized into the Snow Memorial Church; and he was called to preach at it one Sunday afternoon out of each month. The church building was given by Elder E. A. Snow, and he had served as Superintendent of the Mission Sunday School since the work had begun.

Reverend Eugene Leon Siler, D.D., served the High Point Church as pastor from 1903 to 1909. During his pastorate, some of the best work of the church was accomplished. He placed it on a higher spiritual plane and accomplished many worthwhile things in the name of his Master.

The second pastorate of the Reverend A. S. Caldwell, Sr., from 1910 to 1913, lays claim to two important people who joined the church — these two being Miss Alma Headen and Mr. Hugh Hamilton, who early in life decided to dedicate their lives to full-time Christian service.

With the departure of Mr. Caldwell for the second time, there came as minister to the Church another lovable young man, the Reverend Charles Paul Coble. A great deal was accomplished during the seven-

teen years he labored here as pastor of the church. The sanctuary was overhauled; additional Sunday School rooms were added; a new manse was built; a new pipe organ was bought and installed; a hut was built for use of the women, the adult Bible classes, and the scouts. During his pastorate, the membership had increased to the point that everyone realized the necessity for larger church facilities. As a result, a beautiful stone building was built on a five-acre lot located at the corner of North Main and Shirley Avenue. This new church building was occupied by the congregation on Easter Sunday, April 1, 1928. In 1939, Mr. Coble, after a most exacting ministry, decided to accept lighter work and moved to Georgia.

During the short pastorate of Dr. Charles Haddon Nabers from 1930 to 1932, the church enjoyed an increase in membership; but little more than the interest was paid on the church debt. Financially, things looked bad, for the whole nation was entering into a great financial upheaval and depression.

Dr. Joseph Rennie, a retired minister, became the next pastor. When he came to our church, it was in a pitiful plight. Bonding companies, banks, and many businesses had failed; there continued to be financial crashes by the hundreds; and we were faced with the possible loss of our beautiful new church. Everything seemed hopeless, and there was no agency from which to borrow money. Although there was no place to go for money, Dr. Rennie led us, in our groping weakness, to that great bank which can always be counted upon — the Bank of Prayer. By February, 1934, the crisis had passed; but a staggering debt was still to be paid. Because of his condition of health and his age, Dr. Rennie felt that he must resign. At the time his resignation was received, it was feared by the officers and membership that it would be hard to find a minister who would be willing to come to this church because of its financial condition.

The Divine Hand was again leading; and this time He put it into the heart of a great preacher and financier, Dr. Orin Conway Williamson, to accept the pastorate of this church. He accepted it knowing fully all facts about the church's financial condition and accepted it as a great spiritual challenge. Other than his rugged duties as pastor, he was the prime factor in founding the Brentwood Church on East Green Street; and naturally, Orange Presbytery was proud when the petition to organize was presented, as it was actually the first church to be organized in the Presbytery in more than eleven years. Dr. Williamson was Brentwood's first pastor, and he served there also until Reverend J. P. H. McNatt was called as its minister. Perhaps Dr. Williamson's hardest work as the pastor of our church was to encourage the church membership to seriously face the matter of the church debt and to raise the money required to meet our obligations. After eight and one-half years of constant grind in curtailing a large portion of

the church debt and the many other duties under which he struggled, his health was broken, so he resigned and accepted lighter work near Charlotte, North Carolina. During his pastorate in High Point, Miss Pauline Riberlin (now Mrs. J. Hervey Ross) went as a missionary to Mexico.

After Dr. Williamson's resignation, a lovable young minister, Dr. Paul Tudor Jones, was sent to the church to strengthen and renew its spiritual life. When Dr. Jones came, the church membership was approximately 800. Soon after he became pastor, the remainder of the church's indebtedness was paid; and the way was made clear for the dedication of the beautiful stone church building to the glory and service of the Almighty God. On Thanksgiving Day, November 28, 1946, this was done.

With the Church's Dedication Service over, it was ready to further spread Presbyterianism in High Point. The Crestwood and Randolph Outpost Sunday Schools, which later became organized churches, were started. Then a period of great growth in the church continued. Even with this great growth and the high state of spirituality that existed in the church, it was a great shock to the membership when Dr. Jones tendered his resignation to the church as its pastor.

With Dr. Jones' resignation, there came a feeling of great despair. The church had been moving along on such a high plane that the officers and members felt that with the departure of Dr. Jones, there would be a great decline; but this fear never materialized. A devout minister, Dr. Roy Edward Watts, was found, given a call to the church, and accepted the call.

With the coming of Dr. Watts as the minister, the activities of the church continued to move forward as if there had been no break in the pastorate. Early in Dr. Watts' pastorate, an extensive addition was made to the church building. This was in the form of an Educational Building; the Crestwood and Randolph churches were helped financially; a new manse was purchased; and the church membership steadily increased. Then, to assist Dr. Watts in the ever-expanding work of the church, Reverend Samuel N. Thomas was secured as Minister of Christian Education and Assistant Minister.

Today, the church is enjoying a period of high spirituality hitherto unknown. The Hand of Almighty God still leads.

—Octavia Jordan Perry
Assisted by her husband, Charles W. Perry

THE CHURCH BELL in the tower which calls our people to worship at every service is the same bell that called the eleven charter members to worship when this church was organized 100 years ago. Robert Avery, our present faithful sexton, has not missed ringing this bell a single Sunday in the nineteen years he has been on the church staff.

Dr. Roy Edward Watts
An Appreciation

As our Book of Church Order points out, a church ministry involves many more functions than appear to the congregational eye. Ecclesiastically, the minister bears nine distinct responsibilities ranging from duties which affect the congregation as a whole to countless and intensely personal instances of guidance and spiritual uplift for individual church members.

Since Dr. Watts became pastor of the First Presbyterian Church in July 1951, he has carried forward all phases of his mission with distinction, leading the church to advancement, bringing added impetus to the religious lives of the membership, participating in community activities and fulfilling many responsibilities in the border areas of Presbytery, Synod and General Assembly. In interpreting the living spirit of the Bible, both thelogically and as it applies to today's affairs, it is as if he were modernizing and emphasizing Calvin's original philosophy, that "All wisdom, if it is to be called true, full wisdom, consists in the knowledge of God and in the knowledge of ourselves. Both are interwoven. . . ." And as Dr. Watts blends a consecrated pastoral purpose with his innate love of people, the church goes forward steadily in its constructive service.

But mention of his accomplishments would be incomplete without importantly including Mrs. Watts, the former Margaret Frances Vincent of Emporia, Virginia, where Dr. Watts held his first pastorate and where they were married. With her warm, friendly understanding and tireless cooperation in her husband's activities, Mrs. Watts is a gracious and upbuilding influence in the spheres of Church School, young people's work and congregational concerns. Truly *alter idem* to Dr. Watts.

By no means are statistical facts a full measure of a minister's service. For who except the individuals affected can properly appraise those intangibles of comfort, inspiration, guidance and happiness which a minister bestows on those who seek his understanding and counsel? Yet, all who know Dr. Watts realize that such instances must be legion, in the light of his kindliness and dedication to both the spiritual and temporal well-being of his fellow man.

Many measurable steps in church progress have marked these past eight years. From the outset he emphasized active evangelism, and 794 new members have been welcomed by the congregation during his pastorate. In his sermons he has repeatedly stressed the responsibility of stewardship. Christians, he affirms, are simply stewards of all they possess and are under divine obligation to return to God a sacrificial portion of all that He has entrusted to them. In response to this convincing reasoning, congregational giving has risen from $73,600 in Dr. Watts' first year to $133,300 in 1958. Church properties, too, reflect the progress of these eventful years, in a beautiful new educational building erected in 1954 with an expenditure of more than $100,000; in expansion of office facilities for the church staff; redecorated, recarpeted, air conditioned sanctuary, and two commodious hard-surfaced parking lots to accommodate increased attendance at all services.

Today twenty large and thirty-two smaller rooms are in constant use for church activities and organizations, and the sanctuary which seats 600 is regularly filled to capacity, with the further need for aisle chairs in the spring, fall and winter.

Dr. Watts is convinced that the Sunday School and work with young people represent the central foundation stone for a church's future. For from these activities grows the knowledge of how and why to worship, and the personal experience of it. Year after year, new attendance records have been established in the Church School, reaching the most recent figure of 581 on March 22, 1959.

In expanding the scope of the Sunday School, Dr. and Mrs. Watts saw a growing need for a class for young couples and newlyweds in the church. Mrs. Watts taught the class on the first Sunday of its organization, and it now has an enrollment of approximately thirty-five.

Dr. Watts firmly believes that a dynamic church is one of friendliness and fellowship. In hearty concurrence, Sunday School

leaders arrange picnics, adult classes and the choirs have social gatherings. The Women of the Church, with 525 members and 454 participating actively, in 1958 reported almost 5,500 visits to new Presbyterians, to the sick and to others whose needs called for helpful attention.

Apart from the work of the Sunday School, Dr. and Mrs. Watts join the young people Sunday evenings in their meetings and diversions for which special space and a variety of facilities have been provided, affording an inviting center for the recreational life of the church's youth. Recently, two hard-surfaced tennis courts were added to the facilities.

Under Dr. Watts' leadership, the first Westminster Fellowship was organized on the campus of High Point College for college-age Presbyterian students attending the Methodist institution. Currently, it has a membership of approximately forty.

When our denomination sponsored publication of a new hymnal recently, one of our church members, Jack Burris, presented enough copies to meet congregational needs, with a dedicatory bookplate in each hymnal in honor of our pastor and his wife.

It is clear that growth in the church and the challenge to maintain its vitality have created an ever-increasing burden on Dr. Watts. To meet this need, the Reverend Samuel N. Thomas became our able and first full-time Assistant Minister in 1957, coming from the ministry of the Presbyterian Church of Acme, North Carolina. There is now an efficient staff of nine to lead in the work of the church.

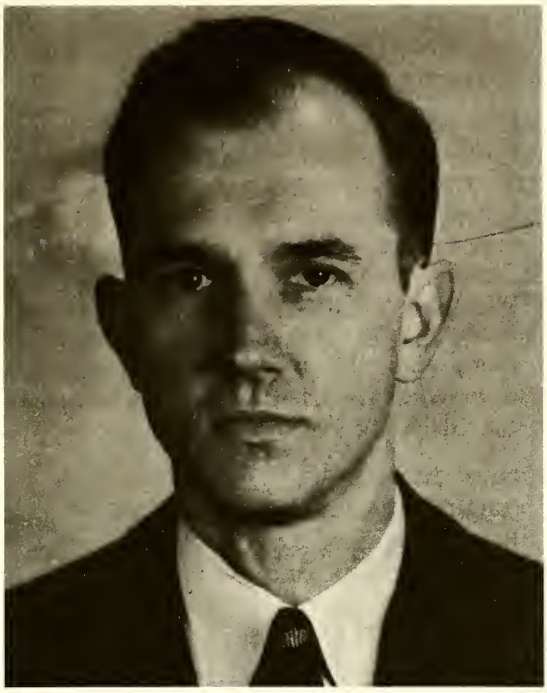
We see in Dr. Watts' educational background, former ministries and service in higher Presbyterian councils how fully he is prepared to meet church needs with confidence and competence.

Born in Pontotoc, Mississippi, and following public schooling in his home state, he attended Southwestern College, Memphis, Tennessee, where he was a member of the Pi Kappa Alpha fraternity, graduating with an A.B. degree. Further studies at Union Theological Seminary, Richmond, Virginia, resulted in his receiving the degree of Bachelor of Divinity; and in 1950, his alma mater, Southwestern, awarded him the honorary degree of Doctor of Divinity.

He was ordained to the ministry of East Hanover Presbytery of Virginia of the Presbyterian Church in the U.S., thereafter beginning his first pastorate in the Emporia (Virginia) Presbyterian Church. Other pastorates preceding his coming to High Point included the Presbyterian Church, Leland, Mississippi; First Presbyterian Church, Albemarle, North Carolina, where he was also president of the Albemarle Rotary Club; and First Presbyterian Church, Clarksdale, Mississippi.

Repeatedly, Dr. Watts has been called into leadership and participation in the affairs of our general denomination. He has served as moderator of the Presbyteries of East Hanover, Central Mississippi,

Mecklenburg, North Mississippi and Orange. On three occasions, he has been elected as commissioner to the General Assembly of the Presbyterian Church in the U.S. At present, he is a member of the Committee on Church Extension in Orange Presbytery, member of the Synod's Council, and chairman of Synod's Committee on Nominations and of the Committee on Records. He is a member of the Board of Trustees of Peace College, of the Board of Trustees of the Consolidated Presbyterian College, and vice chairman of the Board of Trustees of the Montreat Association.



Dr. Paul Tudor Jones
An Appreciation

We welcome Dr. Jones to the First Presbyterian Church of High Point. He was pastor of this church from 1945 to 1951; and his fine ministry here serves to remind us, "We are all the heirs of the labours and love of many another saint who has gone before us." Dr. Jones is now pastor of the Idlewild Church of Memphis, Tennessee.

"Fundamental to our Presbyterian Creed is the doctrine of the Sovereignty of God. This belief pervades our whole system of faith."

Surely no one can read the history of this church over the first one hundred years without becoming convinced that God is the Sovereign Ruler who has guided the congregation from its beginning in 1859 to this good day in calling each and every minister that each of them was led by the Holy Spirit to accept the challenge to serve as "the instrument of God by whom the people in this community are brought to faith in Christ."

With this heritage, Paul Tudor Jones became the minister of this church in May, 1945, with the firm conviction that God had planned his life and guided in his training for the challenge which he accepted. He came with the knowledge that each of the preceding ministers from the Reverend Pleasant Hunter Dalton through Dr. O. C. Williamson

had served here according to God's will and established here deep roots of faith and a solid foundation of spirituality.

Records in the Church Archives, such as the Minutes of the Session, the Diaconate, and the Congregation, as well as the Church Bulletins and Programs, and also the PRESBYGRAM, reveal a thrilling account of many splendid and outstanding accomplishments over the six years Paul Tudor Jones served here as minister, moderator and preacher.

As a statistical history of the period, the records are impressive, but through them one senses and feels the love that existed between pastor and people — a manifestation of God according to His plan.

This message of love touched the heart and life of every member of the congregation and spread throughout the city of High Point, into Orange Presbytery, and the higher courts of the church.

This ministry of love was a contribution of the entire Jones family. "T" (Mrs. Jones), Paul, T., Jr., "Huddy" and George Shelton supported in an ideal way the mission of the head of the family as spiritual leader of this congregation. As a family and as individuals, they were an example and a pattern for the community. Each of them was loved and chosen as leaders in various activities. God has used this family to proclaim His love in many ways and in various places — Mississippi, North Carolina, Virginia, Tennessee and elsewhere.

"The Continuing Church of God" was the title of the last sermon of Paul Tudor Jones as pastor of this church on Mother's Day, May 13, 1951. The text was based on the letter of St. Paul to the Church at Corinth in which concern was expressed "that they have a correct view of the on-going and continuing Church of God." From that sermon this quote:"

> "St. Paul lays down this basic truth — that the church is God's Church. It is built upon the foundation of faith in Jesus Christ as the Son of God. 'For other foundation can no man lay than that which is Jesus Christ.' The church is no mere human institution, although human beings constitute its membership. The church is the creation of God, built upon the secure foundation of the life, teachings, death and resurrection of God's own Son. The church is that which the gates of hell themselves cannot prevail against."

Today, we come to the summit in the celebration of our one hundred years of existence as an organized church — a church which God has guided and blessed year by year according to His plan.

With this fundamental belief which is our heritage, we face the future with a trust in that same God of the Centuries to "give us courage and calm amid all the vicissitudes, sorrows and troubles of life" — "We shall never waver nor fear nor fall" for God is a Spirit, infinite, eternal and unchangeable in His being: wisdom, power, holiness,

justice, goodness and truth." He is at the helm of the universe. His plan and His will have been worked in this church for one hundred years, and that plan is good for eternity. We submit to the will of the Eternal God by renewing our vows and rededicating our lives and the lives of our children to the continuation of this God's Church.

To Paul Tudor Jones and to each member of his family whom God willed and planned should serve this church for six years of the first century, we express our love and gratitude. In a magnificent way, the Paul Tudor Jones family reveals that "the fruit of the Spirit is love, joy, peace, patience, goodness, faithfulness, gentleness, self-control."

Morning Worship

ELEVEN O'CLOCK — SUNDAY, SEPTEMBER 6, 1959

"Let the people upon entering the church take their seats in a decent, grave and reverent manner, and engage in silent prayer for a blessing upon themselves, the minister and all present, as well as upon those who are detained from the house of God."

PRELUDE—*"Prelude in D Minor"* ..... Johann Pachelbel

CHORAL CALL TO WORSHIP ..... Nicolaus Decius

To God on high be thanks and praise
Who deigns our bonds to sever.

DOXOLOGY

INVOCATION AND THE LORD'S PRAYER .... Reverend Samuel N. Thomas

* * * * *

HYMN 437—*"The Church's One Foundation"* ..... *Aurelia*

APOSTLES' CREED AND GLORIA PATRI

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church, the communion of saints; the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

* * * * *

THE SCRIPTURE READING ..... Reverend Charles P. Coble

PRIVATE PRAYER—as chimes are played

PASTORAL PRAYER ..... Dr. Roy E. Watts

PRESENTATION OF TITHES AND OFFERINGS

OFFERTORY ANTHEM ..... Gustav Holst

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting. To Thee all angels cry aloud; the heavens and all the powers therein. To Thee cherubim and seraphim continually do cry, "Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of the majesty of Thy glory." The glorious company of the apostles praise Thee; the goodly fellowship of the prophets praise Thee; the noble army of martyrs praise Thee; the holy Church throughout all the world doth acknowledge Thee; the Father, of an infinite majesty; thine adorable, true, and only Son; also the Holy Ghost, the Comforter. Thou art the King of Glory, O Christ; Thou art the everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of God in the glory of the Father. We believe that Thou shalt come to be our judge.

HYMN 369—*"How Firm a Foundation"* ..... *Adeste Fideles*

THE SERMON ..... Dr. Paul Tudor Jones

HYMN 332—*"Lead On, O King Eternal"* ..... *Lancashire*

BENEDICTION AND CHORAL RESPONSE ..... Peter C. Lutkin

USHERS FOR SUNDAY

B. L. Boyles
B. E. Connor
Ray A. Correll
Arthur P. Dickens
Robert A. Gross
Ralph Gurley
W. Clarence Herndon
John G. Hutchens
Felix F. Miller, Jr.

Radio—James C. Lipscomb

My Church

BEFORE I was born MY CHURCH gave my parents ideals of life and love that made my home a place of strength and beauty.

In helpless infancy MY CHURCH joined my parents in consecrating me to Christ and in baptizing me in His name.

MY CHURCH enriched my childhood with the Romance and Religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths MY CHURCH taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence MY CHURCH heard the surge of my soul and She guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love MY CHURCH taught me to chasten and spiritualize my affections; She sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of all the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me and wooingly She has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and MY CHURCH is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to Her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what She has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

—William Henry Boddy, D.D.

The Second Century

One hundred years ago God opened the door for establishing the First Presbyterian Church of High Point. Today we lift our hearts in gratitude for those consecrated souls who had the vision to see that God had set before them a wonderful opportunity for furthering the Kingdom and seized it by His grace.

> Long ago the risen Lord said to the members of the church at Philadelphia, "Behold, I have set before thee an open door." The door to which He was alluding was the door of opportunity, and especially the opportunity to make Christ known. It was this same offer and challenge that was accorded the founders of this church a century ago. They heard His still small voice

and entered the door which the Master had opened. The result of their obedience has been the ministries which Christ has effected through this church for one hundred years and the magnificent edifice which adorns our church grounds today and which by its presence proclaims the unsearchable riches of Christ.

As we enter a second century in the history of our church, let us be assured that Christ is saying to us as surely as He did to our forefathers, "Behold, I have set before thee an open door." That is, there are glorious opportunities that He is making available to us. If we do not take advantage of them we shall betray the convictions of those who have gone before us in the work of this church and above everything else, be unfaithful to Christ. There is the door of opportunity to take a definite place in the program of this church, the door of opportunity to give the Gospel to others, and the door of opportunity to exemplify Christian faith and courage in all the varied circumstances of life.

We can help or hinder our church in getting off to a good start as it enters the second century. We cannot determine how this church will end the second century, but each of us can help to determine how it will begin. Let us not only give thanks with our lips for the sacrifices of those who have gone before us and for the wonderful ministry which God has wrought through this church, let us also express our gratitude by rededicating our hearts and resolving that with His help we shall earnestly endeavor to live as becometh a Christian and serve Him and His church as the door of opportunity opens itself to us.

To this end may we pray: "The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers; that all the people of the earth may know that the Lord is God, and that there is none else." —I Kings 8:57, 58, 60.

—Roy Edward Watts
Minister

Church Directory

The Session

Roy Edward Watts, *Moderator*
Reverend Samuel N. Thomas, *Vice Moderator*
R. A. Short, *Clerk*

Life Class — Carter Dalton, George E. Hutchens, C. A. McMurray, Sr., F. Logan Porter, Sr., Noble T. Praigg.

Class of 1959 — Dr. H. L. Brockmann, Harry L. Brown, Charles W. Perry, Frank B. Smith, Charles E. Stuart.

Class of 1960 — George C. Connor, Hal A. Davis, John W. Herndon, W. W. Lentz, D. Waring Smith.

Class of 1961 — Harry A. Alexander, Clyde M. Garrison, Willard H. Kimrey, C. S. McGahey, A. M. Rankin, Jr.

Class of 1962 — Dr. W. H. Flythe, James H. Hogg, Howard R. Pancoast, J. Ed Pleasants, Richard A. Short, John A. Womack.

Class of 1963 — J. E. Beeson, J. Sanders Dallas, I. Paul Ingle, H. P. Morrison, Charles E. Plummer, John W. Southerland.

(Meets the first Wednesday night of each month at eight o'clock)

The Diaconate

P. Hunter Dalton, Jr., *Chairman* Clarence M. Allred, *Vice Chairman*
Robert H. Koonts, *Secretary* Dr. A. B. Croom, *Treasurer*

Life Class — Kenneth Redman, C. A. White.

Class of 1959 — R. G. Culp, Jr., E. B. Gamble, Joseph G. Hunt, J. C. Kaneer, Z. P. Long, Alva B. Newton.

Class of 1960 — Carlyle B. Lewis, Richard D. Meisky, J. H. McCall, E. J. Oglesby, B. Guy Shivers, Cecil R. Wilcox.

Class of 1961 — Clarence M. Allred, V. M. Huffman, Robert H. Koonts, W. D. Lemons, Harry E. Rothrock, Jr., J. Paul Williamson.

Class of 1962 — Dr. A. B. Croom, P. Hunter Dalton, Jr., Dr. S. T. Hart, C. P. Kirkman, Jr., H. D. Sears, Jr., C. A. Varner, Jr.

Class of 1963 — Carl A. Bailey, Max H. Cooke, Dr. Kenneth M. Cheek, W. S. Creech, W. D. Smith, H. Charles Spencer.

(Meets the second Wednesday night of each month at eight o'clock)

Associate Deacons

William E. Wyche, *Chairman*
D. Tom Blue, Jr., Howard E. Lowe, and George A. Cooke, *Co-Chairmen*
Ralph Gurley, *Secretary-Treasurer*

Class of 1959
D. T. Blue, Jr.
Frank B. Caldwell
Gillis G. Clark, Jr.
E. B. Collins
Carl W. Connor
James S. Conrad
Ray A. Correll
R. B. Courts, Jr.
Wilbur M. Currie
Arthur P. Dickens
Ralph Gurley
H. William Hager, Jr.
Robert I. Helm
Dr. Elliott McK. Hester
E. J. Holbrook, Sr.
James S. Hunt
C. A. Hustrulid
Bill T. Hylton
George F. Ingold
Vann A. Nealeans
Dr. Earl W. Schafer
William A. Sloan
Andrew H. Smith
Frank W. Wall
J. G. Walser, Jr.
N. C. Weisbecker
J. Gilbert White
William E. Wyche

Class of 1960
Dr. E. A. Bencini
Hobert M. Bryant
George O. Collins
J. B. Cottingham
George Covington
Charles W. Crotts
Richard B. Culler
R. Frank Dalton
William T. Davis
A. Doyle Early
J. H. Everington
Robert A. Gross
Victor F. Harllee
Winford L. Hinkle
John G. Hutchens
Robert L. Hutchens
James C. Lipscomb
Howard E. Lowe
William Clayton Mays
D. P. Mervine
Felix F. Miller, Jr.
E. T. McInnis
W. S. McKinney
E. C. Rankin, Jr.
E. J. Robinson
Robert H. Safrit
John W. Thomas, Jr.
William M. Webster
Joseph D. Wood

Class of 1961
T. Bruce Alexander
S. O. Bailey
R. E. Bencini, Jr.
William S. Bencini
Albin R. Bernot
B. L. Boyles
B. E. Connor
George C. Connor, Jr.
George A. Cooke
Dr. R. V. Cross
W. S. Hayes
John B. Hayward
W. Clarence Herndon
Dr. Gilman W. Hertz
Herman J. Hunter
Dr. John F. Lynch, Jr.
James W. McAfee
Kenneth G. Mann
V. Douglas Massey
C. Joseph Mishler
Marion C. Rowland, Jr.
Loyd E. Small
Davis H. Smith
Joe E. Spearman
C. Howard Stutts
C. G. Thayer
P. A. Thomas
C. H. Williard, Jr.
Henry A. Whitfield, Jr.

(Appointed by the Session January 1, 1959)

Trustees

J. Sanders Dallas, *Chairman* — Harry A. Alexander, *Secretary*
D. E. Headen — I. Paul Ingle — Howard R. Pancoast

The Church Staff

Roy Edward Watts, D.D. ..... Minister
Samuel N. Thomas, B.D. .... Assistant Pastor and Minister of Education
Henry Whipple ..... Minister of Music
Mrs. Amelia S. Kimball ..... Church Secretary
Mrs. O. Arnold Craven, Jr. ..... Business Secretary
Mrs. Jeanne K. Mallory ..... Weekday Kindergarten
Mrs. S. T. Buie ..... Church Hostess
Robert Avery ..... Sexton
Mrs. Thresser Peguse ..... Maid

Missionaries to Whose Support Our Congregation Contributes

Dr. and Mrs. J. Hervey Ross ..... Mexico
Reverend and Mrs. Howard D. Cameron ..... Belgian Congo

Men of The Church

Dr. A. B. Croom ..... President — D. P. Mervine ..... Secretary
Vann A. Nealeans .. Vice President — Tyree H. Nabors ..... Treasurer

Women of The Church

Mrs. W. W. Lentz ..... President — Mrs. William VanLiere ... Secretary
Mrs. Clyde M. Garrison. 1st Vice Pres. — Mrs. C. E. Lehmann .... Treasurer
Mrs. W. H. Kimrey. 2nd Vice Pres. — Mrs. W. A. Hayes ..... Historian

Circle Chairmen

Mrs. MacLean B. Leath, *General Circle Chairman*

No. 1 ..... Mrs. S. T. Hart
No. 2 ... Mrs. William F. Jackman
No. 3 ..... Mrs. G. Allen Mebane
No. 4 ..... Mrs. Frank B. Smith
No. 5 ..... Mrs. J. W. Thomas, Jr.
No. 6 ..... Mrs. Clyde M. Jones
No. 7 ..... Mrs. L. A. Marsden
No. 8 .... Mrs. Walkup K. McCain
No. 9 ..... Mrs. R. G. Ridge
No. 10 .. Mrs. William M. Webster
No. 11 ... Mrs. George C. Connor
No. 12 ..... Mrs. P. C. McLain
No. 13 ..... (Supper) Mrs. E. J. Oglesby
No. 14 ..... Mrs. Carl A. Bailey
No. 15 ..... Mrs. J. Gilbert White
No. 16 ..... Mrs. Carrie S. Beal
No. 17 ..... Mrs. C. L. Corn
No. 18 ..... Mrs. J. C. Kaneer
No. 19 ..... Mrs. W. A. Sloan
Home Members ... Mrs. George E. Knight, Mrs. Howard E. Lowe

(On the second Monday of each month, the Women of The Church have their Board Meeting at the church at 11:00, followed by luncheon and the General Meeting at 12:00. Circle Meetings are held on the second and third Mondays.)

The Church School

Charles E. Plummer, *Superintendent*
Carl A. Bailey, *Adult Superintendent*
Mrs. R. G. Culp, Jr., *Children's Superintendent*
Sam H. Groce, *Secretary-Treasurer*
James S. Hunt, *Assistant Secretary-Treasurer*

Departmental Superintendents

Cradle Roll ..... Mrs. Tyree H. Nabors
Nursery I ..... Mrs. J. B. Cottingham
Nursery II ..... Mrs. John A. Womack
Kindergarten I ..... Mrs. David K. Tillson
Kindergarten II ..... Mrs. Harry A. Alexander
Primary ..... Mrs. Kenneth G. Mann
Junior ..... Mr. H. E. Rothrock, Jr.
Pioneer-Senior ..... Mr. and Mrs. George A. Cooke

Westminster Fellowship

Otis Boroughs, *President* Liz Peterson, *Vice President*
Sylvia Alexander, *Secretary* David Pancoast, *Assistant Secretary*
Joe Spangler, *Treasurer* Mr. and Mrs. Howard R. Pancoast, *Advisers*

The Senior High Fellowship

Ruth Pancoast, *President* Mary Womack, *Program Chairman*
Kay Idol, *Secretary* Larry Varner, *Treasurer*
Mr. and Mrs. E. J. Robinson, *Advisers*

The Pioneer Fellowship

Betsy Creech, *President* Anne Harvey, *Vice President*
Corky Hustrulid, *Co-Program Chairman* Jane Rankin, *Secretary-Treasurer*
Diana Deyo, *Worship Chairman* Mr. and Mrs. Ben H. Martin, *Advisers*

Sunday Services

Church School ..... 9:45 A.M. Nurseries ..... 11:00 A.M.
Morning Worship ..... 11:00 A.M. Youth Fellowships .... 5:00 P.M.
Morning Worship over Station WNOS—AM 1590 and FM 1003

The minister is in his study at the church each weekday morning, except Monday. Visitors and telephone calls will be received from 11 to 12 o'clock. Church office open each weekday 9 to 5 o'clock.

To those desiring to unite with this church: The Session meets every Sunday morning in the church office at 10:45, and at the close of any service, to receive anyone who wishes to affiliate with this church. Church Telephones—2-6218 and 7208.

Centennial Committees

Pleasant Hunter Dalton, Jr., *General Chairman*

Arrangements Committee

P. Hunter Dalton, Jr., *Chairman* Mrs. Willard H. Kimrey
J. Sanders Dallas James W. McAfee
Mrs. Clyde M. Garrison Frank B. Smith
Kay Idol H. Charles Spencer
Roy E. Watts, *Ex-Officio*
Samuel N. Thomas, *Ex-Officio*

Historical Records

Mrs. Charles W. Perry, *Chairman*

Charles W. Perry
George C. Connor
R. Frank Dalton
Mrs. W. A. Hayes
Henry V. Koonts
Mrs. G. W. Pleasants
D. Waring Smith

Centennial Objectives

J. Sanders Dallas, *Chairman*

Hal A. Davis
Mrs. W. H. Flythe
John W. Herndon
L. H. Mallard
J. Ed Pleasants
J. W. Southerland
David K. Tillson

Women's Events

Mrs. James H. Hogg, *Chairman*

Mrs. I. Paul Ingle
Mrs. T. A. Marlowe
Mrs. W. W. Lentz
Mrs. H. D. Sears, Jr.

Publicity

Charles E. Stuart, *Chairman*

Mrs. P. D. Kerr
Noble T. Praigg
Mrs. Alex M. Rankin, Jr.
Mrs. R. B. Terry

Worship (Special Services)

Clyde M. Garrison, *Chairman*

Dr. Harry L. Brockmann
Mrs. H. P. Morrison

Pictorial Records

Vernon W. Idol, Jr., *Chairman*
Mrs. J. Richard Teague

This special Centennial Brochure is dedicated to the glory of God, to the eleven charter members of this church, whose adventurous faith and persistent prayers established a good beginning for this church, and to the faithful ministers and members who have been used by God for effecting the ongoing of the Kingdom through the First Presbyterian Church of High Point.

The story of the past has been recorded; and in this Centennial Year, we give thanks to those of the past who have given us such a wonderful foundation; and we look forward to the days ahead with confidence and joy, resolved that with God's help we will endeavor to be used for enabling this church to fulfill the high purpose for which it was founded.

—The Centennial Committee
Pleasant Hunter Dalton, Jr., *Chairman*

Celebration of 50th Year in Present Edifice, April 1, 1928–April 2, 1978

(Pages 148-160)

It was April, 1978, and it had been 50 years since the congregation of First Presbyterian Church held their first services in the beautiful church building standing on the corner of North Main and Parkway. It was most appropriate that a 50th Celebration be held. Under the guidance of the ministers, Dr. William Kirk Allen, Reverend Kay Moser Misenheimer, and Dr. Daniell Carl Hamby, a 50th Anniversary Celebration Committee was formed. With diligent work, all plans were finalized and the week of celebration was at hand.

The April 2, 1978, "Service for the Lord's Day" did not include the consecration of the building at Sunday School, as it did in 1928. The full significance to the congregation of the 1978 service cannot be accurately described without noting both of the 1928 services.

The bulletin for April 1, 1928 Sunday School service so fully stated the purpose of the church it should not be omitted at this time. Quoting from the bulletin, "The purpose of the Sunday School shall be to lead each member to personal loyalty to Jesus Christ as Saviour and Lord, to promote growth in Christian character and service through physical, social, mental and spiritual training; and to become a social force for the extension of the Kingdom of God." This service so bespoke of this purpose through hymns, responsive reading, prayer, and the General Superintendent's talk, "Dreams Come True."

For church service Sunday, April 2, 1978, the Order of Worship was basically the same as used April 1, 1928. As before, the entire congregation entered the Sanctuary in a body at 10:50 a.m. singing "God of Our Fathers." There is no record of the Scripture Lesson read in 1928, but in 1978 Dr. Allen read Scriptures which were very meaningful for the occasion. The same hymns were used: *The Church's One Foundation; Thou Whose Unmeasured Temple Stands;* and *Take My Life and Let It Be.* The text for both occasions was "The Beauty of The Lord." It would have been nice to have heard both sermons.

The morning services in 1928 were followed by an evening service. The worship was expressed with music, prayer, and sermon. There was no evening service in 1978.

The deep feeling of gratitude and love could not have been less on April 2, 1978, than in the services 50 years earlier. This Celebration caused members to reflect on their heritage and to look forward to being a part of the future of the church as it goes about the work of the Lord.

The solemn and sacred services gave way to a fun time April 5, in the form of the church hosting a Fellowship Dinner, followed by reminiscing of members who were present for the 1928 and 1978

services. Each one shared interesting, oftentime humorous, memories of different occasions and people.

Thus ended the 50th Celebration of the Occupancy of the Church Building. The congregation now turned its sights and thoughts to the next 50 years.

Presbyterians Will Worship In New Church First Time Today Beautiful Building To Be Opened and Large Crowd Is Expected To Be There

Special Musical Program Arranged For Both Morning and Evening Worship Hours.

Pastor Will Preach.

Members of the First Presbyterian Church here will worship in their new $300,000 building this morning for the first time. The beautiful edifice, which has just been completed, will be formally opened and the auditorium is expected to be filled with members and friends of the church.

Reverend C. P. Coble, pastor of the church, will use as his topic for the occasion, "The Beauty of the Lord." A special musical program has been prepared for the services. . . .

The new church is considered one of the most beautiful in this section of the state. It is as modern as money can make, according to R. K. Stewart, the builder. Many who attend the services this morning are expected to be people who have not yet entered the handsome edifice, and they are expected to give the new building a general inspection.

The occasion will be a great day for Presbyterians in this community. For years members of the First Presbyterian congregation have dreamed of just such a church as the one in which they will worship today.

Plans are now going forward to beautify the large lawn, which will add much to the beauty of the building and its surroundings.

Contractor Explains Some of New Features In First Presbyterian Church Here

R. K. Stewart, Builder of Handsome New Church, declares it is as modern and as handsome as money can build.

"In the construction of handsome churches and what are nowadays called 'Plants' for religious purposes, North Carolina leads the South.

"Millions of dollars have been spent for this purpose in the state during the past two years. And among the cities which have taken a forward step in this direction is High Point.

"Within the past few years there have been built the Lutheran Church, the Methodist Protestant Church, Green Street Baptist Church,

Green Street Methodist Church, and there is now being completed the Episcopal Church.

"The First Presbyterian Church, which is being opened today for worship, is one of the most architecturally beautiful churches in North Carolina, or it may even be said in the South.

"The architects, when designing this church, were careful to take into consideration the setting, so that its proportions would harmonize with the surroundings.

"Everything that could reasonably be done to obtain perfect alignment of the different parts of the structure so as to obtain a pleasing effect was done. And the result of our efforts in this direction seem to have been successful. Anyway, our long experience in the construction field enables us to say, without fear of contradiction, that this new church is one of the most substantially built and architecturally beautiful in the country, taking into consideration its size and setting.

"In the selection of the exterior stones, the architect and building committee selected stone quarried in Raleigh, and in doing so they apparently used very good judgment, for the stone has just sufficient warmth in its color and variations in its texture to produce a pleasing effect.

"The decorations of the interior of the church and the combination of these decorations with the stained glass windows is very effective.

"It was a somewhat radical step for the architect to take in having the walls of the church finished in the stippled polychrome effect, which is quite generally used in homes and public auditoriums but is unusual in a church.

"Churches, as a rule, are painted in sombre tone and I never could see why a church should not be decorated on the inside in somewhat the manner in which Mr. Harry Barton, the architect, has done this one so as to produce a feeling of warmth, beauty and pleasantness in the eye and mind of the audience.

"We have constructed, during the time we have been in the business, and decorated on the inside in some of them larger than this one; but, for construction, beauty and general appearance as a whole we consider the First Presbyterian Church of High Point the outstanding one.

"We desire to express our appreciation of the cooperation received from the building committee, E. A. Taplin, chairman; the architect, Harry Barton; and H. H. Caskey, Mr. Barton's representative."

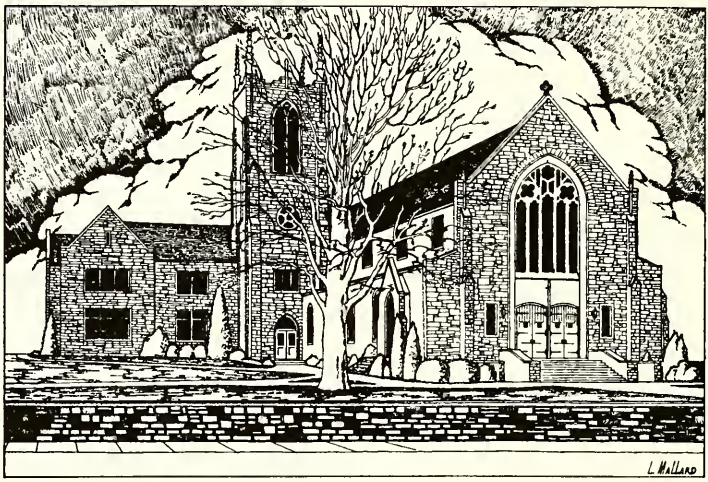
(High Point Enterprise, Sunday Morning, April 1, 1928)

Members Joined Before April 1928

Ava Neal Hall (Mrs. W. T. Taylor) ..... November 2, 1902
Frances Gordy (Mrs. J. R. Agnew) ..... December 8, 1907
Bertha Herndon (Mrs. S. T. Buie) ..... October 12, 1910
Turner Cummings ..... October 16, 1910
Robert S. Overman ..... October 12, 1913
Adele Wineskie (Mrs. A. M. Rankin) ..... April 11, 1915
Frances Remfrey (Mrs. Ervin Hooker) ..... April 11, 1915
Edith Gray (Mrs. Arthur Joiner) ..... August 22, 1915
J. Paul Williamson ..... April 16, 1916
Nellie Yates (Mrs. W. M. Giles) ..... June 25, 1916
Kathleen Shelton ..... June 25, 1916
Alice Barbee (Mrs. Georges Lurcy) ..... October 12, 1919
Tyree H. Nabors ..... October 26, 1919
Ernestine Hayes (Mrs. Sanders Dallas) ..... November 14, 1920
John William Herndon ..... November 14, 1920
Mrs. C. C. Garrett (Leola) ..... October 16, 1921
Mrs. Garnet Pollock (Ruth) ..... November 6, 1921
Arthur Dickens ..... March 26, 1922
Lucie Morrow Hayes (Mrs. Frank W. Wall) ..... April 2, 1922
Octavia Jordan (Mrs. Charles W. Perry) ..... May 6, 1923
Ernest Snow Barbee ..... May 20, 1923
Helen Marshall (Mrs. Winford Hinkle) ..... May 20, 1923
B. F. (Jack) Burris ..... May 20, 1923
Mrs. H. A. Ritchie (Lillian) ..... June 10, 1923
Lettie Smith (Mrs. C. R. Barrier) ..... November 26, 1923
Frances Ennis (Mrs. P. H. Dalton) ..... May 24, 1925
D. W. Hunter ..... September 13, 1925
Mrs. H. D. Saunders (Nina) ..... October 18, 1925
Rena Little (Mrs. Max S. Wall) ..... November 1, 1925
George Barbee ..... November 1, 1925
William E. Snow, Jr. ..... November 1, 1925
Lida McIntosh (Mrs. Morrison Spencer) ..... November 22, 1925
Mrs. C. M. Thomas (Lina) ..... September 12, 1926
Sarah Holmes ..... September 19, 1926
Donreith Ford (Mrs. George C. Connor) ..... April 17, 1927
Rebecca Walser (Mrs. E. A. Wright) ..... March 18, 1928

FIRST PRESBYTERIAN CHURCH

HIGH POINT, N.C.



CHARLES P. COBLE, Pastor

Residence, Colonial Drive, Phone 41227 Office Phone 2860

MRS. I. P. INGLE, Pastor's Aid, Telephone 4229

Our Missionaries, DR. and MRS. L. C. M. SMYTHE, Nagoya, Japan

DAN W. SMITH, Choir Director and Organist

DR. W. A. HAYES, Church Treasurer

ORDER OF SERVICE
APRIL 1, 1928

Opening Sunday in New Church, Corner N. Main St. and Shirley Ave.

MORNING WORSHIP, 11 O'CLOCK

Prelude: "Prayer" ..... Stark
Doxology
Invocation
Response: "The Chimes"
(Congregation Standing)
Hymn 531: "The Church's One Foundation" (1, 2, 5) ..... Stone
Scripture Lesson
Prayer (Standing)
Anthem: "Sing Praises Unto the Lord" ..... Cuickshank
Hymn 568: "Thou Whose Unmeasured Temple Stands" ..... Bryant
Reception of Members
Offertory: "Spring Song" ..... Mendelssohn
Solo: "He Was Despised" ..... Handel
Mrs. Briggs
Sermon: "The Beauty of the Lord" ..... Pastor
Prayer (Standing)
Hymn 319: "Take My Life and Let It Be" ..... Havergal
Benediction
Silent Prayer
Postlude: "Finale" ..... Fauchey

EVENING WORSHIP, 7:30 O'CLOCK

Prelude: "Pastorale" ..... Foote
Hymn 135: "Immortal Love Forever Full" ..... Whittier
Scripture Lesson
Prayer (Standing)
Anthem: "Angel Voices Ever Singing" ..... Shelley
Hymn 137: "Thou Art the Way, To Thee Alone" ..... Doane
Offertory: "Slumber Song" ..... Ilynsky
Quartet from Salem College: "Gentle Holy Saviour" ..... Gounod
Sermon
Prayer (Standing)
Hymn 196: "All Hail the Power of Jesus' Name" ..... Peronet
Benediction
Silent Prayer
Postlude: "Maestoso" ..... Gaune

USHERS FOR TODAY

Left Aisle	L. Center Aisle	R. Center Aisle	Right Aisle
W. E. Herndon	W. E. Snow	L. McCallum	C. C. Garrett
E. M. Shipman	W. B. Kimmons	S. E. Tucker	W. A. Sides

Balcony

R. E. Snow

At Door

T. J. Gold — Frank Wineskie
K. C. Denny — C. W. Perry

Announcements

"I was glad when they said unto me, let us go into the house of the Lord." 122 Psalm.

As an expression of their fraternal spirit, two churches have adjourned their services this evening to worship with us: The Wesley Memorial M. E. Church and the Mechanicsville Baptist Church. "Behold how good it is for brethren to dwell together in unity." We appreciate the spirit of these pastors and congregations, and welcome them heartily to our worship here.

Other pastors have expressed kindly interest, but for good reasons could not adjourn their services; and we could not have accommodated them if they had. Doubtless there are many of other churches here today, however, and to every one we extend the most cordial welcome.

At the service this evening we have to sing for us the Salem College Quartet, and their generosity in coming to sing for us is greatly appreciated and their music we are sure will be enjoyed. They are Miss Lilyan Newell, first soprano; Miss Margaret Johnson, second soprano; Miss Sara Bell, first alto; Miss Hilda Hester, second alto; and Miss Lucy Desha, director.

We publicly welcome into the church today, Mr. and Mrs. Z. I. Walser and Misses Lucy Rebekah and Grace Daniel Walser, from the First Presbyterian Church, Lexington, N.C. Previously announced. Present residence, 1108 Johnson St. Also Mr. and Mrs. R. B. Gantt from the First Presbyterian Church, Shelby, N.C. Home, brick residence opposite Gulf Refining Plant on Thomasville road.

And today we receive by letter Mr. and Mrs. F. L. Brooks, Miss Jacksie Brooks and James and Worth Brooks, from the Asheboro Presbyterian Church, and Mr. Harry Morrill from the First Presbyterian Church, Greenwood, S.C. The Brooks family resides on Centennial Ave., and Mr. Morrill at 235 Montlieu. We cordially receive these new members.

We publish the names of two members received last Sunday on profession of faith, Mrs. C. C. Williams and Miss Virgie Kirkman, who reside at 309 Centennial Ave.

The Christian Endeavor services will be held this evening at 6:45, the Juniors in the Junior Department, the Intermediates in the Intermediate Senior Department, and the Seniors in the Young Men's Class Rooms, all on second floor.

The Executive Board of the Woman's Auxiliary will meet in the Ladies' Parlor tomorrow afternoon at 3:00 o'clock.

Prayer service will be held on Wednesday evening at 7:30.

"For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11.

A Brief History of the Building of This Church

Near the close of the year 1925, the first step that led to the erection of this building was taken in the appointment of a joint committee from the Session and Deacons to look for a new lot, with the idea of some day building elsewhere. Early in March, 1926, at a dinner given by Mr. Frank Wineskie at the Sheraton Hotel, to the officers of the church, this committee on location made report. Mr. Wineskie, who from the first advocated this lot, and whose generous offer gave courage for the undertaking, reported that an option had been secured from Mr. J. Elwood Cox, on the lot on which this new church now stands, at a price of $75,000. As a result of this conference of officers of the church, it was decided that the joint boards recommend that a Congregational meeting be called, and that at that time the recommendation be presented, to buy the property, to sell the old property as soon as it can be disposed of advantageously, and proceed to the erection of a new church; that committees for the execution of these purposes be appointed.

In answer to the call of the Session, on March 28, 1926, the Congregational meeting was held after the morning service, and the recommendations of the officers presented and adopted by the congregation, and in accordance with this action, the following committees were appointed to carry out the wishes of the church.

Building Committee: A. E. Taplin, chairman; Mrs. K. C. Denny, Mrs. T. Wingate Andrews, F. Logan Porter, Carter Dalton, C. W. Perry, W. E. Snow.

Finance Committee: A. S. Caldwell, chairman; Frank Wineskie, S. E. Tucker, W. A. Hayes, C. H. Marriner, C. C. Garrett.

Furnishing Committee: Mrs. W. A. Hayes, chairman; Mrs. G. W. Denny, Mrs. Lamar McCallum, Mrs. F. L. Porter, Miss Violet Johnson.

The Finance Committee immediately proceeded to secure pledges and the Building Committee selected as architect, Mr. Harry Barton, of Greensboro, N.C., with Mr. Hobart Upjohn, of New York, consulting architect. The present plans were adopted in the early fall and the contract awarded to R. K. Stewart and Sons on November 16, 1926. The first work of excavation done on the grounds was on Thanksgiving Day, November 25, and on April 10, 1927, the corner stone was laid with appropriate ceremonies. Today, almost exactly two years after the enterprise was launched, we occupy the building for the first service. Thanks is due these committees which have wrought so well. Long may it stand here as a witness to the faith of a people, and an appreciation of the place of religion in a people's life. Many have been generous and the magnificent Skinner organ is the gift of Mrs. E. A. Snow as a memorial to her husband, who did so much for this church.

Officers of The Church

Session

Charles P. Coble, *Moderator* A. S. Caldwell, *Clerk*

G. W. Denny	W. A. Hayes	Carter Dalton
W. W. Smith	A. E. Taplin	F. Logan Porter
Geo. L. Taylor	W. G. Wiley	

Board of Deacons

P. H. Johnson, *Chairman* C. C. Garrett, *Assistant Chairman*
C. W. Perry, *Secretary*

Frank Wineskie	W. E. Snow	S. E. Tucker
T. J. Gold	E. M. Shipman	R. E. Snow
K. C. Denny	C. H. Marriner	Lamar McCallum
W. B. Kimmons	W. E. Herndon	W. A. Sides

Sunday School

F. Logan Porter ..... Superintendent
C. W. Perry ..... Assistant Superintendent
W. E. Herndon ..... Secretary and Treasurer
W. A. Hayes ..... Assistant Secretary and Treasurer
Mrs. Carter Dalton ..... Superintendent Primary Department
Mrs. A. E. Taplin ..... Superintendent Beginners Department
Mrs. W. A. Hayes ..... Superintendent Junior Department
Mrs. E. M. Shipman .... Superintendent Intermediate and Senior Depts.

Women's Auxiliary

Mrs. Logan Porter ..... President
Mrs. C. C. Garrett ..... Vice President
Mrs. J. W. Mills ..... Secretary
Mrs. A. E. Taplin ..... Treasurer

Chairmen of Circles

Circle No. 1 ..... Mrs. Carter Dalton
Circle No. 2 ..... Mrs. Fred Holt
Circle No. 3 ..... Mrs. C. W. Perry
Circle No. 4 ..... Mrs. Rodney Snow
Circle No. 5 ..... Mrs. Lamar McCallum
Circle No. 6 ..... Mrs. E. R. Outland
Coble Circle ..... Mrs. P. Hunter Dalton
Home Circle ..... Mrs. F. G. Barbee
Alma Headen Circle ..... Mrs. Jno. Abels

Men's Club

C. C. Garrett ..... President
F. J. Bartlett ..... Vice President
I. P. Ingle ..... Secretary
W. B. Kimmons ..... Treasurer

Young People's Societies

Senior Christian Endeavor ..... Miss Margaret Compton, President
Intermediate Christian Endeavor ..... Mrs. Alex Rankin, Jr., President
Junior Christian Endeavor ..... Mrs. E. C. Holden, Leader

Scout Troops

Troop No. 1 ..... F. Logan Porter, Scoutmaster
Troop No. 2 ..... W. L. Smith, Jr., Scoutmaster

Music Committee

P. H. Johnson, *Chairman* Frank Wineskie S. E. Tucker

First Presbyterian Church
High Point, N.C.

VOLUME 15 NO. 13 MARCH 29, 1978

50th Anniversary Celebration

On April 1, 1928, the congregation of the First Presbyterian Church worshipped for the first time in the new sanctuary on North Main Street. On this coming Sunday, April 2, we will recognize that event with a special service commemorating that 50th anniversary. The order of worship will follow very closely the same order of that Sunday in April, 1928. Because we want to enter the sanctuary in a body next Sunday, we are asking that everyone gather on the front and side steps and in the two smaller vestibules just off the pulpit, and we will all enter the sanctuary singing "God of Our Fathers" at approximately 10:50 a.m.

And on Wednesday, April 5, we will continue our celebration with a special Fellowship Supper and a very special program following. Some of our members who were members in 1928 will lead us "down memory lane," recalling some of the elements that will help us identify our "roots" as Presbyterians (of the "First" variety!). And we will spend a little time looking ahead to the next 20-30-40-50 years. (Who knows what the future holds?)

So make your plans to attend the worship service on Sunday, April 2, and the Fellowship Supper (we will need reservations) and program on Wednesday, April 5. Let us celebrate with meaning and thanksgiving our 50th anniversary in this beautiful building.

SERMON FOR SUNDAY — "The Beauty of the Lord"
Scripture: Acts 2:42-47; I Peter 1:3-9; John 20:19-31

Service For The Lord's Day

EASTER II APRIL 2, 1978 11:00 AM

PRELUDE—*Voluntary on "Come, your hearts and voices raising"* . . . . . Healey Willan

INVITATION TO WORSHIP

PROCESSIONAL HYMN—*God of Our Fathers* . . . . . National Hymn

(Please see facing page)

SCRIPTURE SENTENCES . . . . . Psalm 100 (Selection 24)

DOXOLOGY

INVOCATION . . . . . Dan Hamby

HYMN 437—*The Church's One Foundation* . . . . . Aurelia

(Children come forward during last stanza)

A MOMENT WITH CHILDREN

SCRIPTURE LESSON—Acts 2:42-47; I Peter 1:3-9; John 20:19-31

PRAYER (Congregation standing)

ANTHEM . . . . . Healey Willan

Like as the hart desireth the waterbrooks,
So longeth my soul after Thee, O God.
My soul is athirst for God, yea, even for the living God.
When shall I come to appear before the presence of God?
Like as the hart desireth the waterbrooks,
So longeth my soul after Thee, O God.

SACRAMENT OF BAPTISM

THE GIVING OF GIFTS

OFFERTORY—*Voluntary on Gibbon's "Song 13"* . . . . . Healey Willan

DEDICATION HYMN—*Thou Whose Unmeasured Temple Stands*

(Please see facing page)

PRAYER OF THANKSGIVING

SERMON—"The Beauty of The Lord" . . . . . Kirk Allen

PRAYER (Congregation standing)

HYMN 310—*Take My Life and Let It Be Consecrated* . . . . . Hendon

BENEDICTION

SILENT PRAYER

POSTLUDE

MINISTERS

W. Kirk Allen, Jr. K. M. Misenheimer Daniell C. Hamby

MINISTER OF MUSIC
Warren C. Coker

God of Our Fathers, Whose Almighty Hand

1. God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.

2. Thy love divine hath led us in the past;
In this free land by Thee our lot is cast;
Be Thou our Ruler, Guardian, Guide, and Stay;
Thy word our law, Thy paths our chosen way.

3. From war's alarms, from deadly pestilence,
By Thy strong arm our eversure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

4. Refresh Thy people on their toilsome way,
Lead us from night to never ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine.

Thou Whose Unmeasured Temple Stands

1. Thou whose unmeasured temple stands,
Built over earth and sea,
Accept the walls that human hands
Have raised, O God, to Thee.

2. And let the Comforter and Friend,
Thy Holy Spirit, meet
With those who here in worship bend
Before Thy mercy seat.

3. May those who err be guided here
To find the better way,
And they who mourn, and they who fear
Be strengthened as they pray.

4. May faith grow firm, and love grow warm,
And hallowed wishes rise,
While, round these peaceful walls, the storm
Of earth-born passion dies.

125th ANNIVERSARY CAMPAIGN

The following from *The Presbygram* February 14, 1983, announcing the launching of the 125th campaign:

Campaign Set To Launch Week of February 27

Months of planning and preparation, and weeks of organization are about to come to fruition for the 125th Anniversary Campaign. The big week begins on February 27, at which time the special focus of the morning worship service will be a recollection of the heritage of our church, and a recognition of the opportunities facing us now and in the future. On the following three evenings the theme will be developed further in a series of congregational dinners with a simple menu of Brunswick Stew reminiscent of the labors and sacrifice of many who made our present church building possible.

Every member of the congregation will be invited to one of the dinners, and each table will be hosted by one of the more than one hundred volunteers at work in the campaign organization. The hosts and their table guests will get to know each other better and will learn together about the reasons for the campaign and about the specific objectives we are being asked to underwrite. In the days following, the hosts, having already made their own commitments, will then visit their table guests, to seek their commitment to the campaign.

"Our goal is $400,000 and to achieve this will require the prayerful consideration and generous participation of every member," says R. G. Culp, Jr., General Campaign Chairman. "Besides raising the money and finishing the various projects, an equally important goal," adds Culp, "is the bringing together of all our people in a united effort to move the church forward. So come to church on the 27th; come to one of the dinners that week, and then make a thoughtful commitment. It's fun, it's exciting, and we will all be better church members for having had a part in such an undertaking."

Report meetings will be held each Wednesday night, March 9, 16, and 23. "At the last report meeting we expect to announce a victory," is the confident statement of Dick Meisky, Vice Chairman of the Congregational Gifts Division.

The following is from *The Presbygram* February 21, 1983:

Capture the Spirit of the 125th!

February 27th will be Heritage Sunday, and the 11:00 Worship Service will focus on our ancient heritage as the People of God, as well as the 125-year history of our own church. Several members of the church will participate in the service, and recognition will be given to those whose membership dates back to the late twenties and early

thirties, when the present church was built and the difficulties of financing were encountered. Special invited guests will be the descendants of the Rev. Pleasant Hinter Dalton, founding pastor of the church.

The theme will be further developed in a series of congregational dinners, Monday, Tuesday and Wednesday nights at 6:00 o'clock in the Fellowship Hall. Invitations have gone out to every member for a specific night, and invitees will be hosted by the more than 100 volunteer campaign workers. Peggy Hester heads a big crew of volunteers, who will prepare and serve Brunswick Stew and all the fixin's. Seating is limited to 240 each night, so get your reservations in early.

The following is from a brochure giving details about the 125th Anniversary Campaign:

125th ANNIVERSARY CAMPAIGN

FIRST PRESBYTERIAN CHURCH
HIGH POINT, NORTH CAROLINA

Why is this being called the 125th Anniversary Campaign?

The church will celebrate its 125th Anniversary on September 3, 1984. In anticipation of that event we expect to complete all proposed renovations and improvements by that date.

What projects are being proposed?

1. Tuck-point stonework
2. Resurface parking lots
3. Reroof educational building
4. Repair foundation drainage
5. Refurbish classrooms
   four pre-school rooms
   eight primary and youth rooms
6. Refurbish manse
7. Relandscape grounds
8. Install elevator
9. Provide access ramps
10. Construct exterior stairwell
11. Enclose interior stairwell
12. Install fire alarm system
13. Create media center
14. Renovate fellowship hall
15. Renovate kitchen
16. Cover stained glass windows with Plexiglas
17. Building new utility shed
18. Columbarium (optional — not in basic goal)

What principles guided the selection of these projects?

Quality, accessibility and safety describe the principles that guided the selection of the projects. *Quality* – to put existing buildings and grounds into first-class condition; *Accessibility* – to make all facilities accessible for disabled and elderly persons; and, *Safety* – to provide reasonable fire protection for buildings and fire safety for people.

Why is the Columbarium considered optional?

There is growing support for the creation of a columbarium to be done at an estimated cost of $50,000. This will eventually be amortized by the sale of niches. Because it is a recoverable capital expenditure, and because its use will not be universal in the congregation, it is included only as an "over and above" objective for those who may wish to designate a portion of their pledge for that purpose.

In what order will the projects be completed?

The stone tuck-pointing, repaving and curbing, reroofing of the educational building, and refurbishing of the pre-school building have already been completed. The officers will authorize other projects based on thorough planning, favorable cost estimates, minimum disruption and availability of funds.

What is the goal of the campaign?

The accomplishment of these objectives is estimated to cost $400,000, which is the goal of the campaign.

What reasons do we have to believe the church can and will raise $400,000?

After lengthy deliberation to identify the objectives, a feasibility study was conducted that confirmed the ability of the church members to raise a goal of this magnitude, and that there was sufficient interest in the purposes and objectives to insure a victory.

Who is being asked to participate?

A cadre of more than 100 volunteers has been enlisted, and they will attempt to present the campaign opportunity to every member of the church.

Why should I give?

The reasons for giving are varied and personal, and not the same for everyone; but for many the opportunity to advance the cause of Christ for future generations, as it has been advanced to us by previous generations, is compelling.

May I designate my pledge for certain projects which I especially favor?

The officers are committed to the underwriting of all the projects. However, a person's pledge may be designated to a particular project so long as that project is not oversubscribed.

May I make my pledge as a memorial or tribute?

Yes. A church building program is a most fitting way to perpetuate the memory of a loved one or a friend, or to honor a living person. A book of memorials and tributes will be maintained to record such gifts.

Why is a black iron pot being used as the symbol for this campaign?

When the present church building was constructed in the late twenties, the church incurred a building debt of $292,000. During the Depression many members labored mightily to keep the church from defaulting and losing its property. The Women of the Church made Brunswick Stew in two big cast iron pots and sold it to raise money for the debt. The two pots are still in existence, and the symbol of the pot emblazoned with "125th" serves to remind us of our rich heritage dating back to 1859, and the prayers and sacrifices of many over the years who made possible the facilities we enjoy today. In the same tradition our efforts in this campaign may cause future generations to rise up and call us blessed.

How long is the pledge payment period?

In most cases we expect pledges to be paid by April 1986. This allows for a thirty-six month pledge payment period, which permits one to spread their payment over four tax years.

May I give other than cash?

The church is perfectly willing to accept gifts of personal or real property at their appraised value. The gift of appreciated securities may be especially tax advantageous to the donor.

Once I make a pledge may I change it?

A pledge is a moral obligation, and it is expected that each subscriber would make every effort to fulfill that obligation. In the event of changing circumstances one may increase, decrease or cancel the pledge by notifying the Campaign Treasurer. Everyone should consider insuring the ultimate payment of their pledge by including a codicil in their will to that effect.

When is the church likely to have another building campaign?

It has been more than twenty years since our last building campaign, and we expect that the successful completion of these projects will care for our major needs well toward the end of the century.

Campaign Leadership

Honorary Chairman ..... P. Hunter Dalton, Jr.
Honorary Chairman ..... R. Frank Dalton
General Chairman ..... R. G. Culp, Jr.
Vice Chairman
- Advance Gifts ..... Donald P. Douglass
- Congregational Gifts ..... Richard D. Meisky
- Promotion ..... Paul D. Bobb

Treasurer ..... Lillian A. Leath
Campaign Director ..... J. Bruce Frye
Campaign Secretary ..... Martha Millard

Report on the 125th Anniversary Campaign

On September 3, 1984, our church was to celebrate the 125th anniversary of its founding. In anticipation of that event the church undertook an effort that would look to future opportunities for even greater service in the name of Christ. Building on several years of work by the Long Range Planning Committee, the Pre-Campaign Steering Committee worked through the fall of 1982 in sorting out the many needs and possibilities for capital improvements. Of equal importance to the money and what it could accomplish was the campaign experience itself, where every member was afforded the opportunity to participate and together gain a new appreciation of our heritage and our responsibility for fulfilling God's will for First Presbyterian Church.

Quality, accessibility and safety were the principles that guided the selection of the projects chosen by the Church Officers and listed here:

1. Tuck-pointing of stonework
2. Parking lots resurfacing
3. Educational building reroofing
4. Foundation drainage repair
5. Refurbishing of twelve elementary and youth rooms
6. Manse refurbishing
7. Re-landscaping of the grounds
8. Elevator installation
9. Provision of ramp access
10. Exterior stairtower construction
11. Enclosure of interior stairwell
12. Installation of fire alarm system
13. Creation of media center
14. Renovation of fellowship hall
15. Renovation of kitchen
16. Covering of stained glass windows
17. Building new utility shed
18. Columbarium

There was growing support for the creation of a columbarium to be eventually amortized by the sale of niches. Because it is a recoverable capital expenditure, and because its use will not be universal in the congregation, it was included only as an optional objective for those who might wish to designate a portion of their pledge for that purpose. The accomplishment of all these objectives was initially estimated to cost $400,000, which was adopted as the goal of the campaign. The Session authorized a financial drive to accomplish these objectives and named the effort "The 125th Anniversary Campaign," with the hope that all of these projects would be completed by our anniversary celebration in 1984.

The Campaign was conducted in February and March of 1983, with a total of 310 giving units pledging over $550,000 through that period. Later gifts and pledges raised that total to $624,000. The outpouring of time and effort during the Campaign by members of the church matched the generous contributions. Participation was almost universal and enthusiasm for accomplishment of the projects great.

Four of the projects — stonework tuck-pointing, resurfacing parking lots, re-roofing the educational building and refurbishing the pre-school building — had been completed before the Campaign and the funds expended for them were restored. Refurbishing the manse at 213 Hillcrest Drive was undertaken immediately, and our new minister, Dr. R. Scott Woodmansee, and his family moved into the residence as soon as possible. The remaining objectives were scheduled in an orderly manner, so as to provide as little disruption as possible for those who use our building.

As soon as the new stone exterior stairtower was completed, the existing south stairwell was demolished to provide space for an elevator to connect all three floors. The kitchen was somewhat re-designed and furnished with new appliances, while the fellowship hall gained a new floor, paint and curtains after the foundation drainage problems were solved. The church's valuable stained glass windows were covered with clear lexon permanent inserts. South steps to the breezeway between the main building and pre-school building were replaced by an L-shaped ramp and new double width steps. The sanctuary and educational building were repainted before new carpeting was laid in the educational building. A large room on the second floor of the educational building was converted to a media center/library, while a permanent utility building for storage of lawn and kindergarten equipment was constructed to replace two older metal sheds. Lastly, the grounds were landscaped to repair construction damage and to enhance the architectural beauty of the church.

While physical results of the Campaign are immediately noticeable, the intangibles of cooperation in a common endeavor by the members

and friends of our congregation certainly equal in importance the value of our renovated facility to future generations.

125th Anniversary Celebration

The 125th Anniversary Celebration of the founding of First Presbyterian Church of High Point, North Carolina, was a time of thanksgiving. It was a time for remembering and appreciating our proud heritage. It was an opportunity to pay loving respect to the memory of men and women who participated in and contributed to the history of this church. It was a time to honor our living leaders as well. Men, women and children who make up the congregation in 1984 paused to remember the humble beginning of this church, and to celebrate one hundred twenty-five years of Christian commitment.

During the past twelve months we have recognized many people who have served this church as "ministers" in the New Testament sense of the word. These people, many with small talents, many with outstanding leadership ability, served with courage and dedication, and all helped make First Presbyterian Church the great church it is today.

May the present congregation be as dedicated and faithful in "ministering" on into the next century as were our forebears.

The first official event of our celebration was an organ recital, followed by a reception, held Sunday afternoon, September 9. Guest organist was Robert Stigall, organist at Myers Park Presbyterian Church, Charlotte, North Carolina. The organ had been presented to the church ten years ago by Della Campbell (Mrs. William R.), in memory of her husband. The recital was a fitting tribute to the generosity of Mrs. Campbell, as we reflected upon how our worship services had been enriched by the music from this fine instrument.

A lecture by Dr. John W. Kuykendall, President of Davidson College, and a reception was held on September 23 at an evening service.

The next event scheduled took place on Wednesday, September 19, following the Fellowship Supper. Coordinated by Florence Womack (Mrs. John A., Sr.), a program of "Remembering and Reminiscing" was presented to the delight and entertainment of those present. Various individuals recounted from their personal experiences events and activities in the life of the church which had been meaningful to them, fond memories and amusing anecdotes of weekend retreats; youth, choir, and scouting programs; and the leaders of these programs who had touched their lives by their positive influence.

A skit entitled "Historical Activities of the Women of the Church" was presented on September 26, following the Fellowship Supper. The material upon which this program was based had been researched by

Octavia Perry (Mrs. Charles W.) for the 100th Anniversary Celebration of the church in 1959. Before the program began, Dr. R. Scott Woodmansee recognized Mr. and Mrs. Robert Avery. Mr. Avery performed a piano medley in his inimitable style, for the great pleasure of all. Robert had served the church faithfully for many years as Sexton, but he is particularly remembered for his willingness to play the piano at countless youth suppers, Women of the Church meetings, Men of the Church meetings, and other occasions, and is greatly loved for this unique contribution to the life of the church.

Other guests recognized at this event were: Octavia Perry (Mrs. Charles W.); Bertha Buie (Mrs. S. T.), church hostess for many years; Amelia Hough, long-time Director of Christian Education; Margaret Watts (Mrs. Roy E.) and Dorothy Allen (Mrs. W. Kirk), wives of two of our former ministers; and all past presidents of the Women of the Church who were present.

Annetta Collins (Mrs. E. B.), narrator, revised the script previously used in the 100th Celebration in 1959. It emphasized women's role in the life and work of the church since its founding. Too often taken for granted, the helpful and invaluable contribution and assistance of the wives of our ministers, from Mrs. Eliza Dalton (Reverend P. H.), down to the present, was pointed out.

As the historical account unfolded, vignettes with live models were presented in authentic costumes of each era, beginning in 1859. Two models, descendants of Reverend P. Hunter Dalton (the first minister of the church) called attention to the fact that the first Sunday School in the village of High Point was organized by a woman, Margaret Rankin Denny (Mrs. Eli), and that the first organist was Miss Eliza Fisher.

Each subsequent vignette depicted a significant milestone:

1865, women in the church attended to nursing care of Civil War wounded in the church building;

1897, a second church was built;

1890, Ladies Aid Society was formed from earlier 1885 missionary society and mention was made of ways in which women really aided;

1918, the women, now called Women's Auxiliary, were organized into Circles (there were five), as we know them today, and raised $1,000 at the first bazaar;

1928, because of an increasing and thriving membership, a third church, our present edifice, was built with women serving on vital committees and in money-raising projects;

1940s, World War II years, saw our women again involved in "war work," such as providing bedding for temporary housing in the church basement for soldiers, providing them Sunday morning breakfast, rolling bandages, and collecting books and magazines for soldiers

stationed nearby. The women's annual Birthday Gift offering, the Joy Gift offering, and offerings for Glade Valley School and Barium Springs Orphanage became yearly benevolences. Three smaller churches were formed in the area: Brentwood, Crestwood, and Randolph.

1946, church debt incurred from 1928 was paid. A special thanksgiving service was held.

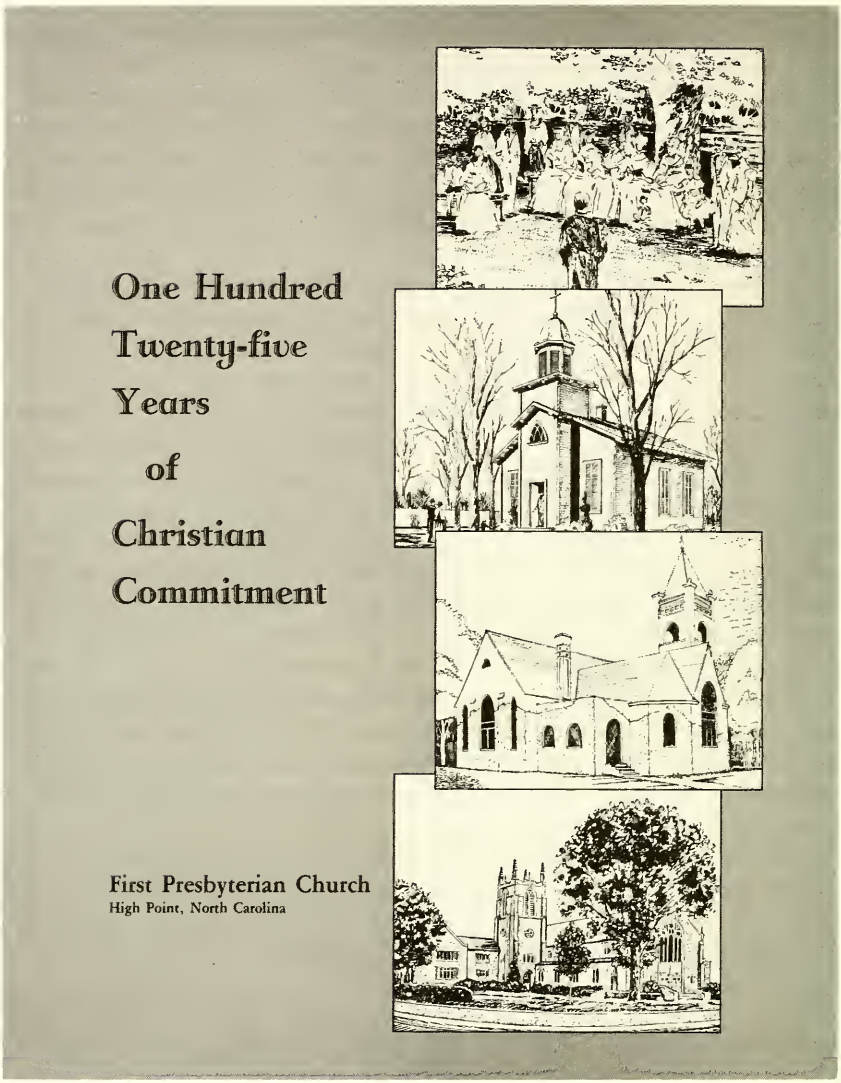
1950, our Women's Auxiliary became known as Women of the Church.

1959, the model was dressed in an outfit reminiscent of the 50s, representing the fact that our church was 100 years old, and yes, we had celebrated that event in an appropriate way.

Sunday morning worship service, September 30, 1984, was a meaningful experience for all those present. Three former ministers participated in this historic service: Dr. Paul Tudor Jones, Dr. Roy E. Watts, and Dr. W. Kirk Allen, Jr., along with our present ministers, Dr. R. Scott Woodmansee, and Dr. Carl A. Rush. It was a time to honor the living, and to be grateful for the strong leadership of outstanding, dedicated ministers who have been largely responsible for the growth and spiritual guidance of First Presbyterian Church for the past 125 years. Again, we reflected upon our rich heritage, both as Presbyterians and in the life of this particular church.

The final event of our year-long celebration was held on Sunday morning, October 14, 1984. The Sanctuary Choir, under the direction of Dot Rountree (Mrs. C. J.) and Judith Millar (Mrs. James B.), organist, presented a cantata entitled "The Hymn of Praise," by Mendelssohn. This inspiring music provided a glorious conclusion to this season of special services in honor of 125 years of Christian commitment.

We rejoice that we are a part of a community of Christian believers which strengthens far beyond our vision into a world of peace and love, enriched and made whole by the Christian faith.



125th Anniversary Celebration Brochure

One Hundred Twenty-five Years of Christian Commitment

Sunday, September 30, 1984

A reproduction of the brochure prepared in 1984 to celebrate the 125th Anniversary.

The First Presbyterian Church

High Point, North Carolina

R. Scott Woodmansee, D.Min., *Minister*
Carl A. Rush, D.Min., *Associate Minister*

The Church Staff

R. Scott Woodmansee, D.Min ..... *Minister*
Carl A. Rush, D.Min. ..... *Associate Minister*
M. Carol Griffith ..... *Director of Christian Education*
Dot Rountree ..... *Director of Music*
Judith Collins Millar ..... *Organist*
Rosemary Bosch ..... *Administrative Assistant*
Peggy Cooper ..... *Secretary*
Dot Martin ..... *Bookkeeper*
Anne Tillson ..... *Weekday Kindergarten Director*
Jessie Lynn Simril ..... *Weekday Kindergarten Teacher*
Sammie Braxton ..... *Weekday Kindergarten Teacher*
Carol Cox ..... *Mother's Morning Out Director*
Tom Littlejohn ..... *Sexton*
Emma Reeder ..... *Maid*
Sally Tarolli ..... *Dietitian*

Missionaries to Whose Support Our Congregation Contributes are:
Dr. and Mrs. Donald J. Adams ..... *Korea*
Mr. and Mrs. Robert Maddox ..... *Zaire*

Rev. Pleasant Hunter Dalton, *the First Minister*

A graduate of Union Theological Seminary, Rev. Dalton came to High Point and was one of the founders and first minister of First Presbyterian Church, where some of his descendants are still members today.

Dr. Richard Scott Woodmansee, *Senior Minister*

Reared in Oklahoma City, Oklahoma, and Little Rock, Arkansas, Dr. Woodmansee received his B.A. degree from Davidson College; his M.Div. degree from Union Theological Seminary in Richmond, Virginia, and his Doctor of Ministry degree from Columbia Theological Seminary. He has served as Pastor of the Collierville Presbyterian Church in Collierville, Tennessee (Metro-Memphis); as Chaplain at Davidson College; as Pastor of the John Knox Presbyterian Church in Metro-Atlanta prior to coming to First Church in June, 1983. His wife is the former Priscilla Ann Selby and their sons are John and David.

Dr. Carl A. Rush, *Associate Minister*

Reared in Mobile, Alabama, Dr. Rush received his B.S. degree from Auburn University, and his Doctor of Ministry degree from Union Theological Seminary in Richmond, Virginia. He served as an Associate in a church just outside Glasgow, Scotland, for his Year in Ministry while at Union. He also served for a year as a Youth Worker at the First Presbyterian Church in Baton Rouge, Louisiana, prior to coming to First Church as Associate Pastor in June, 1984. His wife is the former Stacia Jordan and their son is Will.

First Presbyterian Church

SERVICE FOR THE LORD'S DAY — SEPTEMBER 30, 1984

PREPARATION

MEDITATION:

As we internalize the meaning of the past, our sense of common purpose and life grows. Jesus Christ is the point of integration of life and meanings for our community of faith. To be sure, our common life is weakened as members have other lords in their lives. By the grace of God, we work toward deeper commitment and life together is strengthened. Remembering helps!

PRELUDE: *Toccata for Organ* ..... John Weaver

GREETINGS AND ANNOUNCEMENTS ..... Dr. R. Scott Woodmansee

PRAISE

INTROIT: *"Make A Joyful Noise"* ..... John Ness Beck

PRAYER OF THANKSGIVING ..... Dr. Roy E. Watts

*HYMN 437: *"The Church's One Foundation"* ..... Aurelia
(Reharmonization on Stanza 4)

CONFESSION

CALL TO CONFESSION

PRAYER OF CONFESSION (unison)

Almighty God, in Jesus Christ you called us to be servant people, but we confess that we have not always been faithful. We have not consistently reached out to our neighbor in compassion; we have said unkind things, and engaged in gossip; we have been silent in the face of social injustice. O God, forgive us for our timidity, apathy, and indifference toward the way of peace and kindness. Have mercy upon us, and thoroughly cleanse us of our individual and corporate sins; through Jesus Christ our Lord. Amen.

ASSURANCE OF PARDON

PROCLAMATION

A MOMENT WITH THE CHILDREN ..... Dr. Carl A. Rush

OLD TESTAMENT LESSON ..... Psalm 107

*HYMN 369: *"How Firm A Foundation"* ..... Foundation
(Second Tune)

NEW TESTAMENT LESSON ..... II Corinthians 1:3-11

SERMON: **"SURVIVAL, FOR WHAT?"** ..... Dr. Paul Tudor Jones

PRAYER OF PETITION, INTERCESSION AND OUR LORD'S PRAYER ..... Dr. W. Kirk Allen

RESPONSE

*AFFIRMING OUR FAITH (From "A Declaration of Faith")

The church has its ongoing story with God. The church's story with God did not end with the latest events recorded in Scripture. Across the centuries the company of believers has continued its pilgrimage with the Lord of history. It is a record of faith and faithlessness, glory and shame. The church has been persecuted by hostile societies, but it has also known times of privilege and power when it joined forces with dominant cultures. It has sought holiness through separation from society, as well as through involvement in the world's affairs. It has experienced life-giving reformations. It has known missionary expansion throughout the world, but also periods of dwindling resources and influence. It has divided into rival orders, sects and denominations, but it has also labored for cooperation and union.

We confess we are heirs of this whole story. We are charged to remember our past, to be warned and encouraged by it, but not to live it again. Now is the time of our testing as God's story with the church moves forward through us. We are called to live now as God's servants in the service of people everywhere.

FAITH IN ACTION

OFFERING AND OFFERTORY ANTHEM:

"How Lovely Is Thy Dwelling Place" from *Requiem* . . Johannes Brahms

How lovely is Thy dwelling place, O Lord of Hosts, For my soul it longeth, yea, fainteth, for the courts of the Lord; my soul and body crieth out, yea, for the living God. How lovely is Thy dwelling place, O Lord of Hosts. Blest are they, O blest are they that dwell within Thy house; they praise Thy name evermore. They praise Thee, they praise Thy name evermore! How lovely is Thy dwelling place.

*DOXOLOGY WITH ALLELUIAS

Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Alleluia, Alleluia.

Praise Him above, ye heav'nly hosts;
Praise Father, Son, and Holy Ghost.
Alleluia, Alleluia,
Alleluia, Alleluia,
Alleluia.

*OFFERTORY PRAYER:

*HYMN: *"Forward Through the Ages"* . . . . . St. Gertrude
(Reharmonization on Stanza 3)

Forward through the ages, In unbroken line,
Move the faithful spirits At the call divine.
Gifts in differing measure, Hearts of one accord,
Manifold the service, One the sure reward;
Forward through the ages, In unbroken line,
Move the faithful spirits At the call divine.

Wider grows the kingdom, Reign of love and light;
For it we must labor, Till our faith is sight.
Prophets have proclaimed it, Martyrs testified,
Poets sung its glory, Heroes for it died.
Forward through the ages, In unbroken line,
Move the faithful spirits At the call divine.

Not alone we conquer, Not alone we fall;
In each loss or triumph Lose or triumph all.
Bound by God's far purpose In one living whole,
Move we on together To the shining goal!
Forward through the ages, In unbroken line,
Move the faithful spirits At the call divine.

*BENEDICTION AND RESPONSE: *"Go Out with Joy"* . . . . . Hank Beebe

*POSTLUDE: *Symphony No. 5 Toccata* . . . . . Charles Marie Widor

*Standing

The flowers have been placed in the sanctuary today to the glory of God and in memory of the Reverend Pleasant Hunter Dalton and his grandsons, Carter Dalton and Pleasant Hunter Dalton, Sr., by Mrs. Pleasant Hunter Dalton, Sr., Mr. and Mrs. Pleasant Hunter Dalton, Jr., and Mr. and Mrs. Frank Dalton.

A Tribute To Our Most Recent Ministers

First Presbyterian Church has grown and prospered since it was founded in 1859, partly because of the strong leadership of many outstanding ministers. At the time of the celebration of the Church's Centennial in 1959, Roy Edward Watts was our Senior Minister. Upon his retirement in 1967, Kirk Allen came to us. During this period we had the services of Samuel N. Thomas, Assistant Minister; Clifford D. Caldwell, K. M. Misenheimer, Daniell C. Hamby, Associate Ministers; and Tom Davis, Parish Associate. Our current Minister, R. Scott Woodmansee, arrived in June of 1983, and our Associate Minister, Carl A. Rush, joined our staff in July 1984. It is impossible to measure the impact these outstanding men have had upon the growth and spiritual enrichment of First Presbyterian Church. We remember them as active leaders and personal friends who touched our lives in more ways than they will ever know. Truly God has used them to bless our church and community, even the church universal, in spreading His kingdom throughout the world.

Dr. Roy Edward Watts, 1951-1967

Roy Watts was born in Mississippi, attended public schools there, and graduated from Southwestern College, Memphis, Tennessee, with an A.B. degree. He then earned the Bachelor of Divinity degree at Union Theological Seminary, Richmond, Virginia. In 1950, his alma mater, Southwestern College, awarded him the honorary Doctor of Divinity degree.

He was ordained in East Hanover Presbytery, Virginia, and began his ministry at Emporia Presbyterian Church. Before coming to High Point, he served churches in Leland, Mississippi, Albemarle, North Carolina, and Clarksdale, Mississippi.

In addition to his work with the local church, Dr. Watts has made a real contribution to the denomination, serving as moderator of the Presbyteries of East Hanover, Central Mississippi, Mecklenburg, North Mississippi and Orange. He has been elected a commissioner to the General Assembly three times and has filled many offices on the Presbytery and Synod levels, as well as serving on the Boards of Trustees of Peace College, the Consolidated Presbyterian College, and Montreat Association.

Dr. Watts was married in Emporia, Virginia, to Margaret Frances Vincent, a charming and gracious lady who devoted her considerable energy and talents to the work of the church.

The church grew and progressed in ways too numerous to mention under the able direction of Roy Edward Watts. Yet, as we look back, the things we remember about him when he was in our midst are the

warm personal qualities that were always apparent — his unfailing kindness; his sense of humor; his excellent sermons, brief and to the point; his calm, good judgment; his love and tolerance for all people; and his devotion to the Christian religion and all that it represents. On Sunday morning, December 4, 1983, the church honored Roy Watts by unanimously electing him to the office of Pastor Emeritus. Fortunately for us, Roy and Margaret are still residents of High Point, and still enriching the lives of all who know them.

Dr. William Kirk Allen, 1967-83

William Kirk Allen, Jr., is a native of Greenville, South Carolina, graduated from Furman University, and earned a B.D. degree at Union Theological Seminary in Richmond, Virginia, in 1944. From 1944 to 1946, he was chaplain in the U.S. Naval Reserve. He did graduate work at Union Theological Seminary in New York and Austin Presbyterian Seminary, Austin, Texas. King College awarded him the honorary degree of Doctor of Divinity. Before coming to High Point, he served churches in Ronceverte, West Virginia, Greenville, Texas, Lufkin, Texas, and Kingsport, Tennessee.

Dr. Allen filled many positions in Presbyteries and Synods, including the offices of Moderator of the Synod of Appalachia and of Holston, Brazos, and Orange Presbyteries. He served on the Boards of Trustees of the Mountain Retreat Association and the Presbyterian Home in High Point. He also served on the General Executive Board of the Presbyterian Church U.S. and worked actively with the Consultation on Church Union.

Dr. Allen was married to Dorothy Nabers, daughter of a former minister of our church. They came to High Point in 1967 with their four children, Judy, Haddon, Bill and Nancy. During the period of his ministry here, we came to love and cherish this family, who were so much a part of our church life. It was with great sadness that we accepted his resignation upon his retirement and bid them farewell in May 1983, when they moved to their new home in Montreat.

The period of Kirk Allen's ministry in High Point was one marked by innovation and growth, as well as great spiritual enrichment. He was a strong, energetic leader who was tireless in his efforts toward improving the ministry of First Presbyterian Church. He and his family are truly missed in our church, as well as in the community, where they worked actively in advancing many worthwhile causes. We are thankful that the Allens are in Montreat, where we can visit them, and where they continue to serve the Presbyterian Church U.S. and the Kingdom of God as loyal and faithful servants of our Lord Jesus Christ.

125th Anniversary Events

Sunday, September 9, 4:30 p.m.
Tenth Anniversary Organ Recital by Robert Stigell, Organist of the Myers Park Presbyterian Church of Charlotte. Reception.

Wednesday, September 19, 6:00 p.m.
Fellowship meal, followed by program "Remembering."

Sunday, September 23, 7:00 p.m.
Lecture by Dr. John W. Kuykendall, new President of Davidson College. Reception.

Wednesday, September 26, 6:00 p.m.
Fellowship meal, followed at 6:45 by 125th Celebration Skit.

Sunday, September 30, 11:00 a.m.
Worship Service. Dr. Paul Tudor Jones preaching the sermon. Other aspects of worship will be led by Dr. Kirk Allen; Dr. Roy Watts; our new Associate Pastor, Dr. Carl Rush, and Dr. Scott Woodmansee, Pastor. Covered dish dinner on the lawn following the service.

Sunday, October 14, 11:00 a.m.
The sanctuary choir will present a cantata, "The Hymn of Praise," by Mendelssohn, as part of the worship service.

About The Participants

Dr. John Kuykendall is the fifteenth President of Davidson College. He was born and reared in Charlotte, and his father, the late Mr. James B. Kuykendall, was a 1927 Davidson graduate. He is married to the former Nancy Moore of Mobile, Alabama, and they have two sons, Tim and James. Dr. Kuykendall is a 1959 graduate of Davidson College with a B.A. degree in English, cum laude. He received his B.D. from Union Theological Seminary in Richmond and his S.T.M. from Yale Divinity School. His Ph.D. was earned at Princeton University. Dr. Kuykendall has recently served as head of the Religion Department at Auburn University, where he was selected as the outstanding teacher in the School of Arts and Sciences for the academic years 1981-82. He has co-authored a popular book titled *Presbyterians: Their History and Beliefs.*

Dr. Paul Tudor Jones served this church with honor, dignity, and effectiveness from 1945-1951. He served the Grace Presbyterian Church from 1951-54, and went as Senior Pastor to the Idlewild Presbyterian Church in Memphis, Tennessee, where he stayed until 1974. He served the church briefly on an interim basis while they sought a new pastor and then retired in 1975 in Memphis. Dr. Jones served on the Boards of Trustees of Southwestern College in Memphis and Louisville Presbyterian Seminary. In Memphis, he was considered to be one of the most effective "ministers to the city," and was most helpful during some of the crisis years with regard to social change. He has also served

on many community boards and councils of service organizations in every city where he has been involved as a minister.

Robert Stigall holds a B.M. from Syracuse University, a master's degree from Union Theological Seminary in New York City, and continued his studies in Germany and Italy. He has been president of the Presbyterian Association of Musicians, director of the Montreat music conference, and president of the American Guild of Organists. He is now Director of Music at Myers Park Presbyterian Church, Charlotte, North Carolina, and lecturer and organist at Queens College. He is married and has one son.

A Brief History of Our Church

From the beginning, High Point was destined to become the home of what is now the seventh largest Presbyterian Church in Orange Presbytery.

The First Presbyterian Church of High Point was founded September 3, 1859 with eleven Charter Members and the Reverend Pleasant Hunter Dalton as its first minister. Mr. Dalton was a recent graduate of Union Theological Seminary of Richmond, Virginia. A church building was erected on English Street at a cost of $1,234.00 for the lot and building, and the church began its slow but sure forward movement, with Mr. Dalton as head. His pastorate ran through Civil War days, when the church building was used as a hospital for sick and wounded soldiers.

Succeeding Mr. Dalton was the Reverend Francis Howe Johnston, who served as minister from 1867-1872. Mr. Johnston was followed by the Reverend William Buchanan Tidball from 1872-1874. Both of these ministers were serving the church through the dismal reconstruction days which the church survived under great difficulty and privation.

The war clouds finally cleared away and Mr. Dalton returned to the church and was minister until 1889. Then the Reverend William P. McCorkle was called and served until 1891, at which time 67 members had been added to the roll.

Succeeding Mr. McCorkle was the Reverend John C. Dinwiddie, who organized a mission church at Jamestown, North Carolina, in 1892, preaching there the third Sunday afternoon of each month. Another mission church was organized in the southern part of town by Elder E. A. Snow and this was known as the Macedonia Presbyterian Church.

Mr. Dinwiddie left in 1893, and for the following year the church was without a pastor. The pulpit was supplied by the Reverend John Wakefield and the Reverend P. H. Dalton.

In 1895, the Reverend William Lee Harrell became pastor, during which time a second church building was erected on South Main Street. This building no longer exists.

In 1898, the Reverend James Lee Goodman came as minister, resigning in 1900. The membership had increased from 125 to 219.

The Reverend Alfred Shorter Caldwell, Sr., became the pastor in 1901, followed by the Reverend Eugene Leon Siler from 1903 to 1909. In 1910 Mr. Caldwell returned to the church and served three years.

With the departure of Mr. Caldwell, the Reverend Charles P. Coble came to the church in 1913 and was pastor for seventeen years. A great deal was accomplished during his pastorate. The sanctuary was overhauled, additional Sunday School rooms were added, a new manse was built, and a new pipe organ was bought and installed. The membership increased to the point that everyone realized the necessity for larger church facilities. As a result, a beautiful stone building was built on a five-acre lot located at the corner of North Main Street and Shirley Avenue, our present location. This new church building was occupied by the congregation on Easter Sunday, April 1, 1928.

Mr. Coble left in 1929 and was followed by Dr. Charles Haddon Nabers, who was pastor from 1930-1932. The membership increased, but financially the church was going through hard times as the whole nation was entering financial upheaval and depression.

Dr. Joseph Rennie, a retired minister, became the next pastor. When he came to our church, the whole country was in financial straits. Banks and many businesses had failed, and we were faced with the possibility of losing our beautiful new church building. Everything seemed hopeless, but the church survived through Dr. Rennie's leadership, prayer, and commitment on the part of the officers and members. In February 1934 the crisis had passed, but a staggering debt was left to be paid. Due to his health and age, Dr. Rennie felt he should retire at that time.

In 1936, a great preacher and financier, Dr. Orin Conway Williamson, accepted the pastorate, knowing full well all the facts about the church's financial condition, and he accepted it as a great spiritual challenge. He was the prime factor in founding the Brentwood Church on East Green Street and served there with afternoon services until the Reverend J. P. H. McNatt was called as minister. Dr. Williamson resigned after eight and one-half years of proclaiming the gospel, service, and constant encouragement to the church membership to raise the money required to curtail the large debt.

A young minister, Dr. Paul Tudor Jones, was called to the church to strengthen and renew its spiritual life. When Dr. Jones came, the membership was approximately 800. Soon after he became pastor, the remainder of the church's indebtedness was paid and the dedication of our majestic stone church building was held on Thanksgiving Day, November 28, 1946.

During Dr. Jones' stay, Crestwood and Randolph Outpost Sunday Schools were formed and later became organized as churches. A great

period of growth took place in the church. The church was moving along on a high plane, and it was with great sadness that Dr. Jones' resignation was accepted in 1951.

A devout minister was found to carry on the great work of Dr. Jones. Dr. Roy Edward Watts accepted our call, arriving as minister in 1951, with his wife, Margaret.

Early in Dr. Watts' ministry, an extensive addition was made to the church building and is our present Pre-School Educational Building. Crestwood and Randolph Churches were helped financially. A new manse was purchased in June 1958 at its present location, 213 Hillcrest Drive. The membership steadily increased and the pastor was very organized and consistent in Pastoral Care, in addition to faithfully proclaiming the Word. To assist Dr. Watts in the ever-expanding work of the church, the Reverend Samuel N. Thomas was called in 1957 as Assistant Minister and Minister of Christian Education, and remained until January 1960.

The church moved forward with great spiritual growth under Dr. Watts' leadership, strengthened by the addition of a personable young man, the Reverend Clifford D. Caldwell, who was called in January 1961 as Assistant Minister, becoming Associate Minister in September 1962. These two ministers led us in the joyous celebration of our Centennial Anniversary, which was held during the month of September 1959.

In early 1960, our church, in conjunction with Orange Presbytery, colonized a new church and in May 1961 Forest Hills Presbyterian Church was organized, with the Reverend Sam Hope as organizing pastor.

In January 1963, our weekly newsletter "The Presbygram" was started and continues to facilitate communication. Also, the Covenant Life Curriculum study was introduced into First Church, and is still being used in some adult Sunday School classes.

In 1965, Rosemary Bosch was employed as the church's secretary; later being made the church's Administrative Assistant, a position she still holds with distinction.

With the retirement of Dr. Watts in 1967, an energetic, enthusiastic minister was called — Dr. William Kirk Allen, Jr. His wife was Dorothy Nabers Allen, the daughter of Dr. Charles Haddon Nabers, our minister in 1930-1932.

There were many changes and highlights during Dr. Allen's seventeen years of ministry. The late 60s were full of racial turmoil in our country and in our city. Our church took a strong lead in trying to help ease these tensions. At our minister's urging, our church was used frequently for meetings of leaders of the black and white communities who gathered from time to time for discussion and planning together to try to solve some of the racial problems. In October 1967, we began

our weekly Fellowship Suppers, offering an opportunity to gather for fun and fellowship, Bible study and varied programs for all ages. A new method of electing church officers was put into effect in September 1968. Women first served as Deacons in our church in 1969 and as Elders in 1971. A beautiful Schantz organ, given in memory of Mr. William Ralston Campbell by his wife, Della, was installed in 1974. Men's Prayer Breakfasts were formed. The old Manse was sold, the money being used for a Scholarship Fund. A workshop was conducted by Mildred Whipple, instructing our women in the making of beautiful Chrismons, which are still used each year at Christmas. Several of our members traveled to Haiti, where they were involved in missionary work. Our church sponsored a refugee family from Laos. The Snow-Gleaner classroom was converted into a beautiful Chapel. Our membership increased, keeping alive our image of a friendly, progressive downtown church.

In 1972, the Reverend K. M. Misenheimer came to our church and served as Associate Minister until 1978. Dr. Daniell C. Hamby served as Associate Minister and Director of Christian Education from September 1977 until February 1981.

In 1982, it became obvious that our church building had fallen into a state of disrepair and needed much renovation. A Capital Funds Campaign was launched in the fall of that year, with a goal of $400,000. The Campaign was highly successful, raising a total of $613,000, and eighteen projects are being undertaken.

After suffering two heart attacks, Dr. Allen made a decision to retire in May 1983. Dr. Richard Scott Woodmansee accepted our call to replace Dr. Allen, coming in June 1983 with his wife, Pris, and sons, John and David. By the end of 1983, First Church had 1,070 members and for 1984, we increased our budget by 27%, to $360,000. This was an indication of response to the love of God through our stewardship of time, talents and possessions. We joyfully give a healthy percentage of our budget to benevolences.

In March 1984, a call was issued to Dr. Carl A. Rush, a recent graduate of Union Theological Seminary, to be our Associate Minister. He arrived in July with his wife, Stacy, and son, Will.

With these two young, dedicated Christian men leading us, a fine support staff, and with our heritage, our church is looking forward to vigorous activity as we seek to be faithful to Jesus Christ as the Lord of Life.

Chronology of Ministers

First Presbyterian Church
High Point, North Carolina

Rev. P. H. Dalton	1859 to 1866 1874 to 1889
F. H. Johnston	1867 to 1872
Rev. W. B. Tidball	1872 to 1874
Rev. W. P. McCorkle	1889 to 1891
Rev. J. C. Dinwiddie	1891 to 1893
Rev. P. H. Dalton and Rev. John Wakefield	1893 to 1895
Rev. William Lee Harrell	1895 to 1897
Rev. J. W. Goodman	1898 to 1901
Rev. A. S. Caldwell	1901 to 1903 1909 to 1913
Rev. Eugene L. Siler	1903 to 1909
Rev. Charles P. Coble	1913 to 1930
Dr. Charles H. Nabers	1930 to 1932
Dr. Joseph Rennie	1932 to 1935
Dr. O. C. Williamson	1936 to 1944
Dr. Paul Tudor Jones	1945 to 1951
Dr. Roy Edward Watts	1951 to 1967
Rev. Clifford D. Caldwell, *Associate Minister*	1960 to 1969
Dr. W. Kirk Allen, Jr.	1967 to 1983
Rev. K. M. Misenheimer, *Associate Minister*	1972 to 1978
Dr. Daniell C. Hamby, *Associate Minister*	1977 to 1981
Dr. R. Scott Woodmansee	1983 to present
Dr. Carl A. Rush, *Associate Minister*	1984 to present

Milestones

Date of organization	1859
First church building completed	1859
Second church building completed	1896
Present church building completed	1927
Church building saved from foreclosure	1934
November dedication of present church building	1946
Erection of Sunday School addition	1953
Sanctuary redecorated and carpeted	1956
Sanctuary and dining room air conditioned	1958

Youth room furnished and decorated 1959
Parking facilities enlarged 1959
Centennial Anniversary celebration 1959
Forest Hills Presbyterian Church organized 1961
Major renovation to Educational Building 1966
Women first elected as officers 1969
Chrismon project 1970
Schantz organ installed 1974
Gleaner-Snow room converted to a chapel 1981
Capital Funds Campaign for building improvements 1982
125th Anniversary Celebration 1984

Charter Members

Eli Denny
Mrs. Margaret H. Denny
Malcolm Shaw
Mrs. Eliza Dalton
Mrs. Rebecca Sechrest
A. G. Foster
Mrs. Letitia Foster
Robert English Blair
Miss Maggie Lynn
William P. Denny
Wash C. Denny

Looking To The Present and The Future

What is it that enables us as one branch of the Church Universal to be the People of God? We do not witness to ourselves, even as the People of God. Rather, we continually point beyond ourselves to our Lord as the sole basis of our faith, hope, and trust: "For we preach not ourselves but Christ Jesus the Lord." The Church, then, as the People of the New Covenant, is created and recreated by the life, death, resurrection, and continuing Lordship of Jesus Christ.

The Word of God, the Bible, is constantly pointing us to God's revelation in Christ and the impact of that revelation on our community. We are judged for our sins, offered forgiveness and love with which we are received into fellowship again, and given the personal promise of His grace by which we may live in hope. This means that we are not trying to merely reflect the views and ideals of the surrounding society. This means that we are not trying to communicate our own egos, but rather to communicate the magnificent love of God. This means that we are not just another volunteer organization in the community. This means that we are constantly calling people to discipleship, and declaring our understanding of the word of God in Scripture on the great issues of our time.

In the light of our calling, we are reminded this year of our 125 years as a congregation trying to be obedient disciples of Christ. We are genuinely grateful for all members and church staff persons who have gone before us. Their proclamation of the Gospel has made an

impact on this city throughout the years, and we are grateful to God for their faithfulness. The recent success of our 125th Anniversary Campaign is witness to our desire to serve as instruments of peace throughout the coming years. This is a powerful symbol of dedication as we seek to incarnate the love of God in our own lives.

We live in the tri-city area which has been proclaimed one of the most desirable places to live in the country. Therefore, we will have steady growth and constant opportunities to proclaim the Gospel. We pray to God for courage and selflessness, for intellectual honesty and a wily practicality so that we can actually be Christ's Church. We value the church because we are convinced that it bears the truth about reality — that its message about God, the cosmos, and man is the key to the way things really are. We also value the church because it represents the serious, responsible moral life of our community. It gives us a needed sense of stability in a highly secular society. Furthermore, the church is valued because it provides moral and spiritual tutelage for society. The nurturing process can take place for people of all ages, and we value fellowship together as Christians. Ultimately, we know that this fellowship is a gift, and we want to accept the gift with appreciation and enthusiasm.

Jesus said, "All authority in heaven and on earth has been given to me." Since this is true, the church goes forth to mission with the highest authority in the universe behind it. Let us, therefore, reach out in love and compassion to all people in the community. We go forth to mission with Christ's presence and strength. We can build on all that is good from our past knowing that those who forget their past oftimes repeat the negative aspects of their life together. Positively speaking, we go forward because of the God who is always out front leading us, and because of God's constant revelation in history, including the history of the First Presbyterian Church of High Point.

Scott Woodmansee, *Pastor*

125th Anniversary Planning Committees

Mrs. Sanders Dallas, Mrs. James Hogg, *Co-Moderators*
Dr. Scott Woodmansee, *Adviser*

Worship Committee–Special Services

John W. Herndon, *Moderator*
Clyde M. Garrison
William S. Creech
Steven L. Braxton
Mrs. Bill E. Connor

125th Anniversary Objectives

J. Ed Pleasants, *Moderator*
Robert H. Dutnell
Mrs. Robert W. Beaver
Mrs. William F. Okey
John A. Womack, Jr.
Walter L. Bean

Women's Events

Mrs. Guy Shivers, *Moderator*
Mrs. E. B. Collins
Mrs. Edward N. Post
Mrs. Bob H. Safrit
Mrs. MacLean B. Leath
Mrs. Richard Meisky
Mrs. R. Frank Dalton

Historical and Pictorial Records

Mrs. Roger G. Taylor, *Moderator*
Arthur J. Glover
Mrs. J. Ed Pleasants
Mrs. Frank B. Smith
Mrs. Henry Whipple
Mrs. Mike O'Briant

Publicity

Mrs. W. Lee Smith, *Moderator*
George R. Straka
Mrs. P. Douglas Kerr
Mrs. J. Roger Edwards
Robert I. Smith
Mrs. Robert A. Gross

Remembering Program

Mrs. John Womack, *Moderator*
Mrs. Hal A. Davis
Mrs. S. T. Buie
Mrs. Frank B. Smith
Mrs. C. W. Perry

Hospitality

Mrs. John W. Herndon

Social Committee

Mrs. A. B. Croom

Updating Church History

Mrs. P. Hunter Dalton, Jr. *Moderator*
Mrs. J. Sanders Dallas, Jr. *Co-Moderator*
Mr. and Mrs. John Womack
Mr. and Mrs. John Womack, Jr.
Mr. and Mrs. Barry Baxendale
Mrs. Frank Wall
Mrs. Robert G. Culp, Jr.
Mrs. C. J. Rountree
Mrs. Paul Bobb
Mrs. Bruce Laney
Mrs. Sam McKinney
Mr. and Mrs. Art Glover
Mr. and Mrs. Steven Braxton
Mrs. Ralph J. Cox
Mrs. David Tillson
Mrs. Richard Bosch
Earnest McCall
Carl Bailey
Vann Nealeans
Mrs. Felix F. Miller, Sr.
Mrs. Tyree H. Nabors
Mrs. Henry Whipple
Mrs. George A. Cooke
Mrs. Murray M. White, Jr.
Mrs. Thomas A. McNeill
Mrs. John Lynch

The logo of the 125th Anniversary celebration is a black iron pot emblazoned with "125th," symbolizing the labor and sacrifice of High Point Presbyterians for a century and a quarter. Two black iron pots, still in existence today, were used by the women of the church in the early thirties to make Brunswick Stew, which they sold to raise money for the building debt at a time when the church almost lost its property during the difficult years of the Depression.

Church Directory

The Session

R. Scott Woodmansee, *Moderator*
Donald P. Douglass, *Vice Moderator*
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Class of 1987 — William R. Atkins, Walter L. Bean, Mrs. Robert G. Culp, Jr., Mrs. Elliott M. Hester, Charles W. Ledford, Jr., Vann A. Nealeans, Mrs. J. Edward Pleasants, Bob H. Safrit.

Carl A. Rush, *Associate Minister*

(Meets the third Sunday night of each month at seven o'clock)

The Diaconate

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Mrs. Roger G. Taylor, *Secretary* Robert L. Martin, Jr., *Treasurer*

Life Class — Marshall C. Kellam, Z. P. Long, E. J. Oglesby.

Class of 1985 — Sidney E. Bailey, Arthur P. Dickens, Jr., Rodney J. Holtzmuller, Mrs. James E. Jones, P. Douglas Kerr, R. Bruce Laney, David S. Miller, Mrs. Thomas A. McNeill, John S. Queen, A. Ed Spivey.

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(Meets the second Sunday night of each month at seven o'clock)

The Associate Deacons

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Class of 1987 — Charles B. Atkinson, Mrs. Dennis L. Boyles, Mrs. Charles H. Brockmann, Douglas G. Clark, Stuart L. Crawford, Robert C. Dickson, George W. Holbrook, David S. Horne, Clifford A. James, Walter Jones, Mrs. Walter Jones, David S. Mackey, Mrs. Anthony D. Mills, Mrs. T. Michael O'Briant, T. Campbell Ramsey, Steven Spoon, Robert W. Weaver, Douglas H. West.

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All Active Elders

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Mrs. James E. Jones ..... Vice President
Mrs. Robert G. Culp III ..... President-Elect
Mrs. Johnny C. Lucas ..... Secretary
Mrs. Roger G. Taylor ..... Treasurer
Mrs. George A. Cooke ..... Historian

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Circle 2 . . . . . Mrs. Allen Harris
Circle 3 . . Mrs. J. Edward Pleasants
Circle 4 . . . Mrs. Richard D. Meisky
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Circle 6 . . Mrs. Thomas A. McNeill
Circle 7 . . . . Mrs. Stanley G. Twigg
Circle 8 . Mrs. Robert C. Deale, Jr.
Circle 9 . . . . . Mrs. Frank B. Smith
Circle 10 . Mrs. Winfield H. Bearce
Circle 11 . Mrs. Charles W. Ledford, Jr., and Mrs. David S. Horne
Circle 12 . . . . . Mrs. Russell Marple
Home Circle . . . . . Mrs. Barrett L. Baxendale and Mrs. Robert L. Martin, Jr.

Deriter Club

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Mrs. Joseph T. Reynolds . Vice Pres.
Bernice White . . . . . Treasurer
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R. Bruce Laney ..... Superintendent
David J. White ..... Assistant Superintendent
Mrs. Ernest S. Barbee and Bill E. Connor ..... Secretary-Treasurer
Mrs. Marion C. Rowland ..... Pre-School Division
Mrs. Rodney J. Holtzmuller ..... Elementary Division
Walter L. Bean ..... Youth Division
Paul D. Bobb ..... Adult Division

Youth Fellowship Leaders

Mrs. Steven L. Braxton and Mrs. Len F. Bailey, 4th/5th Grades (Kids of the Covenant)
Mr. and Mrs. Arthur J. Glover and Mr. and Mrs. Murray M. White III, Middle School
Mr. and Mrs. Charles W. Ledford, Jr., Senior High

Sunday Services

Church School	9:40 a.m.
Morning Worship	11:00 a.m.
Nursery	9:40 and 11:00 a.m.
Middle School Fellowship	6:00 p.m.
Senior High Fellowship	6:00 p.m.
4th/5th Grade Fellowship	
Second Sunday of each month	4:30 p.m.

The following is from *The Presbygram* of September 19, 1984:

From the Minister

We have been celebrating our 125th Anniversary throughout the year, but we have proceeded to a more vigorous involvement with the organ concert on the 9th and our "Reminiscing" on the 19th — both of which were delightful! This coming Sunday, September 23, at 7:00 p.m., we will have the privilege of hearing Dr. John W. Kuykendall deliver a lecture entitled, "Claiming the Inheritance: Legacies of Presbyterianism for the Next Century." There will be a reception following the lecture. This is for all members of our church, and we have also invited the larger community, including some Davidson graduates in the area. John Kuykendall and I attended Davidson College from 1955-1959, and I can assure you that he is a fine, warm, interesting person. For the past several years, he has served as Campus Minister, Professor, and head of the Religion Department at Auburn University. On July 1, he started his tenure as the new President of Davidson College, which is one of our Synod benevolent recipients. John is a professor of church history, having received his Ph.D. from Princeton University in 1973, and the idea in inviting an historian is to help us see our 125 years as a part of the larger context of the history of God's people in our Reformed Tradition. This is an important aspect of our celebration, in addition to our fellowship through reminiscing and our worship and praise of God. John will help us broaden our horizons, and I am sure that all members will want to be present for this occasion. We are deeply grateful to our 125th Committee, Teenie Dallas and Lois Hogg, Co-Moderators, for their organization and diligence.

Scott Woodmansee

The following is from *The Presbygram* of September 26, 1984:

From the Pastor

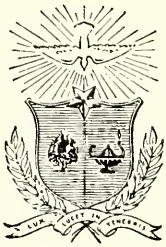
In celebrating our 125th Anniversary we are doing it from a number of different angles: from the standpoint of history with a lecture; from the standpoint of remembering with our Wednesday night programs; from the standpoint of music with our organ concert and our special choir presentation yet to come in October; and from the standpoint

of worship on the 30th. All of this is designed to help us be more effective in the present as we seek to be faithful disciples of Christ. Sunday will be a wonderful experience with three former ministers present, Paul Tudor Jones, Roy Watts and Kirk Allen. Such a worship service can remind us of our rich heritage both as Presbyterians and in the life of this particular church. Let us remember with joy that to a considerable degree, the faith of the individual is dependent on the faith of the community. Thus when we gather together we are talking about and experiencing the context of our salvation. We are a part of a community which stretches far beyond our vision not only into the past, but into the future as well. Therefore, make a special effort to be present on the 30th, and then do the same for every Sunday thereafter in response to the magnificent love of God.

Scott Woodmansee

Joy and Gratitude

Great attendance at all of the events in September celebrating our 125 years is the best possible commentary by way of showing appreciation to the 125th Anniversary Committee and to all who have been involved! Your church staff and the committee wish to express our gratitude to the congregation for your involvement and positive response in the various programs. Hopefully, the entire process has enabled us to deepen our commitment to Jesus Christ as the Lord of Life. Let us now move forward and worship with joy, engage in Christian education that growth and maturity in the Faith might take place, reach out in service to people in need regardless of economic status, and be opened to the presence of God in all of life. Let us support the work of this church as dedicated, faithful people in response to the incredible love of God.



Truly God Hath Been Good Unto This People

"Therefore, if anyone is in Christ, he is a new creation: the old has passed away, behold, the new has come." This reconciling act of God has always been proclaimed in the total life of this Church. As Paul said, ". . . we are ambassadors for Christ, God making His appeal through us." Our task will always be to proclaim the heart of the Gospel by word and deed. Without the proclamation of the Word, we would simply be another service and social organization. As a Church, we have been called by God into being, and our task is to respond to the magnificent love of God, and to communicate the faith to the whole person and to institutions in society. May God bless us in all endeavors that all we do might be to the glory and praise of God!

Dr. R. Scott Woodmansee

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